

Evangelical Christendom.

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CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	355	Brief Notices of Books	368
FAITH AND EFFORT IN RELATION TO HOLINESS ..	356	EVANGELICAL ALLIANCE:—	
THE RESULTS OF JEWISH MISSIONS	357	The Cheltenham Conference	369
FOREIGN INTELLIGENCE:—		Proceedings of Council	372
France	359	Secretarial Deputation Work	393
Germany	361	Religious Liberty in the Baltic Provinces of	
Switzerland	362	Russia	395
North American Indians	363	Contributions	395
New South Wales	364	Week of United and Universal Prayer at the	
The Religions of China	366	Commencement of the Year, Jan. 5—12, 1890	396

MONTHLY NOTES.

THE Annual Conference of the Evangelical Alliance at Cheltenham has been held with much spiritual profit and manifested Christian union on the part of those who have attended it. The meetings were full to the utmost capacity, and at times beyond the capacity of the large Assembly Rooms. The keynote was admirably struck by Canon Bell's address of welcome, which was printed in last month's *Christendom*, and which well deserves careful perusal, so clearly and ably does he describe the object and principles of the Evangelical Alliance. These, though so clearly stated from time to time, are so often misunderstood that it may not be amiss to call special attention to some of Canon Bell's words in which he described the aim of the Evangelical Alliance.

"It does not seek to create unity, for this has been already created for all who believe in God's only Son and man's only Saviour, and indeed it is a great and most blessed fact; but it seeks to *manifest* that living and essential union which 'knits together the elect in one communion and fellowship in the mystical body of Christ, our Lord.' . . . And if so, can we for a moment question the duty of those who are Christ's to cherish feelings of Christian affection one towards another, and to hold out the right hand of fellowship to all who love the Lord Jesus Christ in sincerity." Again: "Scripture gives us many exhortations to 'keep the unity of the Spirit in the bond of peace,' and rising above our religious differences, so far as they touch not the integrity of the faith, to manifest the reality of the union which exists beneath all such differences and which binds all true believers together in the fellowship of Christ."

Our readers will be able to judge for themselves, from the reports we are able to furnish in our present number, what was the character of the addresses

delivered at the Conference. It would, perhaps, seem to be invidious to commend one address more than another; but in these days of departure from the faith it may be well to call attention to the special excellence of that delivered on the last day of the Conference by the Rev. Dr. Jenkins (Hon. Secretary Wesleyan Missionary Society) on the present necessity for firmly and fully maintaining the Divinity and Atonement of our Lord Jesus Christ. The weighty words of wisdom which were uttered on this subject by the venerable speaker made an impression on those that heard them that will not soon be forgotten.

The very able and interesting address of the Rev. F. H. Marling on the subject of the Jesuits' Estates question in Canada contained a powerful exposure of the efforts put forth by the Jesuits in that country to attain control in educational as well as in political affairs. Nor are the efforts of Rome to recover in the New World the influence she has lost in the Old World, confined to Canada. A Catholic Congress has been just held at Baltimore in the United States, at which there has been much jubilation at the rapid increase of the numbers of the Roman Catholics throughout the States as well as of their influence. Happily there are not wanting signs that our American cousins, as well as our Canadian brethren, are both being aroused by this growth of Romanism to stir up the Protestant feeling of their respective countries, and to do all in their power to resist Romish aggression.

Dr. Clemance made a very good point in his able and interesting address on "God's People—a Royal Priesthood," when he urged that we should not rest satisfied with only rejecting the false priesthood which Rome and Ritualism have set up, but we should displace error by truth, and seek as Christians to act up to the functions of that royal priesthood which is composed of all true believers. In this way prayer for others and instructing others in God's law (which was an important function of the Jewish priesthood) become the duties to which we have been called as priests unto God. In connexion with this let us not forget the rebuke which God addressed to the priesthood of Israel when he said: "Because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me, seeing that thou hast forgotten the law of thy God." (Hosea iv. 6.)

In the August number of the *Evangelical Christendom* there was a case mentioned of religious intolerance in Spain, in the town of Campo Criptana, where a Protestant chapel built last May, and opened with the permission of the authorities had to be closed in consequence of the violence of an excited mob stirred up by the priests. Mr. Lawrence, the missionary in charge, was afterwards brought up before the magistrates, along with other leaders of the Protestant movement, with charges trumped up against them. These charges have been fully investigated before the judge and Mr. Lawrence and his friends have been duly acquitted. We regret, however, to hear that the authorities have not as yet seen their way to re-open the chapel.

A *Times* telegram from St. Petersburg makes an announcement which has an important bearing on a subject often before our readers—the persecution of Lutherans in the Baltic Provinces. It is to the effect that the well-known Procurator-General of the Holy Russian Synod (M. Pobedonostzeff), from whom virtually this persecution proceeds, has fallen into disfavour with the Czar in

consequence of a pamphlet on the subject of Russian persecution of Lutherans in the Baltic Provinces having been put into his hands while at Copenhagen. This pamphlet—by the Rev. Dr. Dalton—has aroused the Czar's sympathy, and the report says that he has given M. Pobedonostzeff three months' leave of absence, during which he is to prepare "a full and convincing answer" to Mr. Dalton's pamphlet. What the result may be one cannot tell, but as "the hearts of kings are in God's rule and governance," Christians will do well to pray that He may turn the Czar's heart to cause the persecution to cease, and that Russia may be granted the inestimable boon of religious liberty. Our readers will find in our numbers for September and October an epitome of Dr. Dalton's pamphlet.

The "down-grade" controversy is by no means at an end. Dr. Clifford's "new departure," as it is called, has called forth indignant protests, and the efforts of those who would stay the controversy by endeavouring to hush it up are not very successful. A London Baptist minister has written to the *Christian* deprecating any attempt to judge error on the ground that we are "disqualified by deficient spirituality for the sacred and Christ-like work of correcting erring brethren;" but the *Christian*, in reply, well points out that such a low, spiritual state, may of itself be traceable to the toleration of evil doctrine which has of late too much prevailed, and quotes pertinently our Lord's severe rebukes to the churches of Pergamos and Thyatira for their toleration of evil teachers and doctrines in their midst.

Amongst the many plausible pleas which are being urged for the toleration of error on so vital a subject as the propitiation for sin made at Calvary, none, perhaps, is more dangerous—seeing that even good men are led away by it—than that which is sometimes expressed in the words "the work done on Calvary is independent of our views of it." From this it is urged that those who reject the propitiation for sin effected by Christ's death, may be regarded as brethren whom we can meet as such at Calvary. This is not the teaching of Scripture. Of Him who wrought the work there perfected, we read: "Whom God hath set forth to be a propitiation through faith in His blood;" and even if we adopt the reading of the revised version, it equally follows that Christ's being a propitiation by virtue of His blood is only "through faith." We cannot, therefore, treat those who deny Him to be the propitiation for their sins as if they were brethren whom we can meet as such at Calvary, for that is just the place whither they refuse to come.

We cannot admit two Calvaries—one a place where propitiation for sin was made, and another where no propitiation is to be found. If a professing Christian claims to be at such a Calvary of his own devising and asks us to meet him there, it surely should be our part to show him that he is deceiving himself in calling that Calvary which is not what God's Word describes it to be. Are we not sadly deficient in faithfulness both to God's truth and to our brother's eternal interests if we endorse his mistake and so help forward his self-deception? Let us rather adopt the language of the Apostle Paul: "We pray you in Christ's stead be ye reconciled to God, for He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." This is God's description of Calvary, and, therefore, we cannot own as worthy of the name anything short of its being the place where the Son of God hath "put away sin by the sacrifice of Himself."

We would call the attention of our readers to the subjects for the coming Week of Prayer at the opening of the New Year, urging those who are in a position to do so to lose no time in making arrangements for meetings in country towns and country districts, so that the Week of Prayer may be duly observed, and that blessing may result from prayer heard and answered. The less formal the arrangements are the better, and the more time given to prayer, even if valuable addresses be thereby curtailed, the more will the object of these meetings be attained. Christian edification and even the manifestation of Christian union are but secondary objects. The primary object of the Week of Prayer is that earnest and heartfelt prayer should ascend to God for the bestowal of the blessings which are thus unitedly sought.

FAITH AND EFFORT IN RELATION TO HOLINESS.

Effort is not the link with spiritual power. Effort is not the hand by which Christ is apprehended, and by which his strength is employed. If only faith apprehends Christ, effort has no part in the matter, otherwise effort would be faith, which we have just seen it is not. Hence the grave error of those who seek sanctification by their own efforts. These are of two classes: those who do so in ignorance of, or in opposition to, the truth that Christ is "made of God unto us sanctification;" and secondly, those who, while they know and admit that Christ is our only spiritual strength, act as if He were not; act in self-dependence, and so fail.

Brethren, we are wholly dependent. Let us consent to depend. In other words, we are but creatures, new creatures, and not the Creator; we are but branches, and not the Vine; we are but members, and not the Head. In order that the hand may move, the Head must move it. Christ, our Head, can do all things; we, without Him, nothing. Let us own this dependence; let us practically acknowledge it. Let us not ignore it by unbelieving efforts; nor deny it by acting in our own strength.

But though faith is not effort, yet faith is the parent of effort. Believing that Christ is our strength does not paralyse the soul. It fills it with energy. Life is not motion; yet life produces motion—the living move. What! Is the soul passive in performing the will of God? Is it passive in overcoming its antagonists? Does it make no effort whatever in doing these? Does it make no exertion of power? Does Christ do these things for us—that is, independently of our exertions? Are we reduced to mere machines? Are we mere spiritual machines conscious of being moved, but making no

exertion to move? If so, there is an end of obedience. Our obedience is totally destroyed. Obedience is voluntary action. It implies will, exertion, effort. To act obediently when opposed by a great force implies strong will and great exertion. The flesh is such a force; the world is such; Satan is such. What! Conquer these without effort! Exert a power superior to theirs without exertion! Act without acting! These are contradictions in terms.

But if it be asserted, "It is not we who act, but Christ in us who acts." What does this mean? That He does our acts by exerting His will without the agency of ours? Again, I repeat it, this would be to destroy our obedience. This would destroy all moral character in Christian conduct. It would destroy the personality of our acts. If this were so, we should not obey; we should not be holy. But what saith the Scriptures? "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." Admirable balance of divine teaching! Holiness is our willing and our doing. It is inward and outward. It is voluntary, for it is our willing; it is personal and practical, for it is our doing. It is our willing and our doing God's good pleasure. And both the one and the other by His working; by His working in us. This is not to degrade us to machines. It is to ennoble our manhood which He has created in His own divine image. It is to purify and perfect it. It is to make us "workers together with God." Therefore "faith worketh," and "worketh by love." And the fullest faith in Christ does not set aside voluntary effort and personal exertion.

H. GRATTAN GUINNESS.

THE RESULTS OF JEWISH MISSIONS.

(From the Church of Scotland Home & Foreign Mission Record.)

We have lying on our table a remarkable document, prepared by Dr. Dalman, of Leipzig, in co-operation with the venerable Dr. Franz Delitzsch, of that University, which contains the fullest, and, to all appearance, the most accurate statement of missions to the Jews and their results, yet given to the world. A year or two ago, Dr. Delitzsch, who, though not himself of Jewish race, has laboured more abundantly than any of recent times in the cause of Israel, resolved to approach every society engaged in Jewish Mission work, with a view to ascertain the number of stations occupied in Jewish communities, the number of agents employed, the amount annually contributed, and generally to obtain any statistics which might help towards a full and accurate statement of the strength of Jewish Missions to Israel. From Britain and America, and Germany and Russia and other lands, he sought the information desired for his purpose, and no pains were spared to make his investigations thorough and complete. Our Jewish Mission Committee furnished the latest statistics of their work in the Levant, and a copy of our *Mission Record* is regularly sent to Dr. Dalman, with details of our work among Jews as well as Gentiles. In return for the same, he has recently sent us the pamphlet, from which we now propose to give statistics as to the results of Jewish Missions.

From the instructive tables given by Dr. Dalman we learn that there are forty-seven Protestant Missionary Societies engaged in Jewish Mission work in various lands. Of these societies fourteen are in Great Britain and Ireland, eleven in Germany, three in the Netherlands, one in Switzerland, one in France, five in Scandinavia, four in Russia, and seven in America. These societies have 135 stations in places where there are considerable Jewish communities, and they have 377 labourers in their service. Their annual revenue is about £90,000. The total number of Jews on the face of the earth is estimated in this pamphlet at 6,500,000, so that there is just one missionary to every 17,000 Jews.

The natural question of a utilitarian age now arises. What is there to show for all this expenditure of labour and funds? We

state this under two heads—(1) Statistical Results, and (2) Moral Results.

1. *Statistical Results.*—These, though they do not profess to be fully ascertained even in this inquiry, are by no means insignificant. It is estimated that since this century began and Jewish Missions were first organized, 100,000 Jews have been received by baptism into the Church of Christ. This is believed by Dr. Dalman, after careful computation, to be an understatement rather than an overstatement of the case. The London Jews' Society—the oldest of all Jewish Missions—had, up to 1877, baptized 3,574 persons since its commencement—in its mission chapel in London alone it had baptized, up to 1887, no fewer than 1,661 persons. From 1870-85—i.e., in fifteen years—2,648 Jews were baptized into the Evangelical Church of Prussia. In St. Petersburg, in 1885, forty-five Jews were received into the Evangelical Church by baptism; in 1886, fifty; in 1887, forty-one—in three years 136 persons. It is well known that not a few Jews come over annually from Judaism to Christianity without the direct influence of missionaries at all; of these Joseph Rabinowitz is a notable example. In point of numbers the accessions year by year are more than we think, and there are in Judaism, as in other faiths, a number still who, like Nicodemus of old, are disciples of Jesus secretly for fear of their brethren. In point of quality the character of these converts may be guessed from the fact that of the 377 missionaries engaged in the work as many as 150 at least are of Jewish birth. It is, indeed, often said that only Jews of inferior ability and low social position have embraced Christianity. We deny that this is true in any sense peculiar to Jewish Missions. It is wearisome repeating over and over the names that refute this assertion. Neander, one of the greatest of modern theologians, was a Christian Jew. Adolph Saphir, one of the most learned of living Presbyterian divines, is, if we mistake not, one of the first converts of the Church of Scotland's Mission to the Jews. Lord Herschell, the ex-Lord Chancellor, is by race a Jew, his father—the Rev. Ridley Herschell—having been a convert from Judaism, and the author of a series of biographies of Jews converted in high social positions—Da Costa,

Stern, and others. Lydia Montifiore, of the well-known Jewish family, was a convert of high social rank and station. The accessions from Judaism to Christianity show men and women of culture and learning and station; but even if it had been otherwise, we might still recall the words of St. Paul: "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence."

2. *Moral Results.*—Actual baptisms are no adequate measure of the missionary results of our Jewish Mission work. There are moral results of the highest value which figures cannot express.

For one thing, our Protestant and Evangelical Missions are giving the Jews a true representation of Christian doctrine and worship. Far be it from us to say a harsh or unkind word of those Eastern churches which represent Christianity in many of the cities and countries where Jews are to be found; but there is much in their worship which seems to the Jew to be sheer idolatry. When he sees the Latin Christian bowing before an image of the Virgin, and the Greek, Armenian, and Coptic Christian celebrating his mass, what can he think of such Christianity? . . . Protestant missions are making the Jewish people familiar with Christian truth and Christian worship in their scriptural simplicity. Our missionaries report to us numbers of Jews who are now reading the New Testament for themselves, and are astonished at what it tells them of Jesus of Nazareth and His disciples.

Again, our Protestant and Evangelical Missions are disarming Jewish hatred of Christianity—the growth of long centuries of oppression and wrong which the Jews have borne at the hands of Christians. Our missions to Jews are reversing all that. Our teachers in Mission schools not only instruct Jewish children by hundreds, but have

opportunities of winning their personal attachment and love. By relieving their temporal necessities, as there is need, our missionaries give the Jews a new conception of the spirit of Christ Jesus. Especially does the Medical Mission serve this end, and our Medical Mission at Smyrna has opened many Jewish hearts to Christianity in that large and important centre of Jewish life. It is clear, then, that short of conversions and baptisms, there is a great preparatory work in progress, which is overthrowing the outposts of Jewish hatred and prejudice against Christianity and undermining the very citadel of Jewish unbelief.

Moreover, the educational work to which reference has been made is telling, however slowly, upon Jewish thought and sentiment. The Jewish children in our Mission schools have many of them as thorough a knowledge of the Scriptures as the children in our Sabbath-schools at home. They sing the Christian hymns and are particularly fond of them; they read the Christian Scriptures; and they come under the Christian influence of the devoted men and women who teach them. One of our Jewish agents wrote home lately regarding a Jewish family who had attended for years our Mission school, that they were to all intents and purposes Christians, for all that they knew of Judaism was that their parents were Jews.

These are some of the results of Jewish Missions. They would be greater, if our faith were greater, if our prayers were more abundant, if our contributions were more adequate to a cause with so many claims upon the Church of Christ. . . . Even if the results had been scantier than they are, the obligation of the Church to prosecute the work would be still the same. For all friends of Jewish Missions there is the grand and ultimate goal to work for—"All Israel shall be saved." And there is the promise to sustain present effort: "Even at this present time there is a remnant according to the election of grace."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Nov. 20, 1889.

THE close of an eventful year approaches. The Lord has been better to us than the fear, not to say terror, which, at the beginning of 1889, moved the hearts of the people as the trees of the forest are moved with the wind. A wise and respected president, (Sadi Carnot), and the marvellous Exposition, have been the means of piloting France through the "Centenary," perilous both in the reminiscences and in the actual uncertainty and instability of the time. The Lord reigns! The churches are going their usual rounds of Synodical discussions. Every year more ground is gained, without, however, any remarkable increase in numbers or extent. Each seeks to hold its own, with little aggressive action on the vast world of scepticism mixed with superstition, or on that equally vast region of dark superstition and darker crime. Spiritualism is increasing, and the secrets of hypnotism and kindred arcana, are more and more popularized. Crimes "making night hideous," are of ghastly and frequent occurrence. Myriads of evil seeds of contagion, of vice, and blasphemy, are continually ejected by the secular press. A fearful leaven, producing fearful results!

Undoubtedly there are hopeful symptoms of reaction against atheistic repelling of all religion and banishing the name of God; but France has not, as a nation, seen the glorious Sun of Righteousness. A glimmer here and there, piercing the dull layer of cloud, is all we can boast of. The best and most successful of societies or individual efforts, or the best-appointed churches, seem but tiny rifts in the murky atmosphere! The great mass of the population remains ignorant of the fact—untouched, indifferent; and the people of France number 36,000,000!

The two Synods of the Lutheran Church met, one in the Church of the Redemption, Paris, on November 5, and the other in Montbéliard (Doubs). Pastoral visitations were stated to be the normal means of awakening religious life, and warnings given against novelties in this line. Algeria is a serious pecuniary anxiety at present, the Governor-General refusing to inscribe on the

communal budget the indemnity of lodging for the Pastors, so long as the sums arising from pew rents and religious services and ceremonies are not officially registered by the Presbyterial Councils. Now, to receive money for pews, baptisms, or other rites, is extremely repugnant to the churches. The Consistory of Algiers has given way, but not so those of Oran and Constantine. Another vexed question in France is that of mixed marriages. Should the Protestant Church give the nuptial blessing to those who do not pledge themselves to bring up their children in the Protestant faith? The *statu quo* was agreed upon. The other question, concerning the propriety of marrying divorced people, is also left in abeyance until the General Synod meets next year. The elections gave the Ecclesiastical Inspectorship to Pastor Kuhn.

The Faculty of Protestant Theology in Paris opened its session on November 4, Dean Lichtenberger in the chair. The reading of Scripture and prayer were confided to Pastor Viguler (Rationalist). Professor Sabatier charmed the elegant assembly by his essay on "The Inner Life of Dogmas and their Power of Evolution." While much admiration was elicited by his clear and lucid argumentation, great exception was taken by sound orthodox and evangelical Protestants to the discredit he threw upon formularies of Christian doctrines. It seemed as if the very rocks of the Reformation and of Christian faith were to be sent crumbling into dust by the peppering pop-guns of modern criticism! M. Weiss gave a scholarly account of the proclamation of liberty of conscience in 1789; and prizes were given to the two successful competitors, who compared the "Imitation of Jesus Christ" with Luther's tract on "Christian Liberty."

The subject presented for discussion before the National Reformed Evangelical Churches of the South was "The Pre-existence of Christ." It was solved affirmatively in an essay by Professor H. Bois, and whose venerable father presided. Pastor Doumergue reported on the "Social Paradoxes of Jesus Christ in the Sermon on the Mount." The subject to be prepared for next year is: "In what consists the Divinity of Jesus Christ,

and what is to be understood by it!" Professor Bois holds firm to the principles; and though he gently reproaches the new school of ardent young theologians with being too apt and hasty in condemning what they deem to be errors, yet the new school, with its easy-going theology and criticisms is as old as error! At the same time, other young groups are striving to harmonize old formularies and Scripture utterances with "the modern conscience." Others are attracted by Christian Socialism. These three "young schools" are so intertwined with one another that to separate them is more and more difficult. The shades blend, and to say where one begins and another ends is less and less possible.

The twenty-first Free Churches' Synod met in Saint Jean du Gard, a church whose beginnings were in a small room. In time a chapel was built. At certain times, as in 1871, God has granted a revival of grace, as marked and sudden—though after a time of earnest prayer—as those in Scotland and Ireland in 1859, but soon arrested by irrelevant questions as to baptism, church membership, and so forth! The Synod, which met from October 24 to 30, was cordial and fervent. Some churches are advancing in the fear of God, and doing real aggressive work around them; others vegetate. All have been stirred up by the Synod. The presiding pastor was E. Barnaud.

The Havre Sailors' Christian Home is attracting the attention and praise of Paris journalists. The British & Foreign Bible Society has also been rightly judged, and its noble work correctly stated, in the Roman Catholic Press. Hitherto, for want of a clear-sighted judgment and examination, monstrous caricatures have almost always been propagated about it especially, and almost all other Protestant societies also. Thank God for every evidence that a spark of truth has penetrated. The society for rescuing priests who are convinced of Papal error in their system is prosperous, and there are several new hopeful cases.

The Evangelical Alliance meetings in Lyons came off as usual on Nov. 1. French and Swiss pastors and other brethren met in the love of God. The principal subject pressed upon all was family worship.*

Among the various and numerous "women's work" mentioned at the women's congress was that of hospital visitation. The origin of the work in connexion with Paris Protestants is

not without interest. In 1849, Madame V. de Pressensé requested a young Protestant lady to visit a sick woman in Beaujon Hospital. With some degree of apprehension natural to a new departure, the visit was paid. The good old Christian woman, a converted Roman Catholic, hearing of the Word of God, did not keep it to herself—tottering round the ward, and standing beside the bed wherever she heard a feeble voice say, "Madame 80! (the number of her own bed) come and talk with me." One said, "I am dying, and they tell me I am all right with the sacraments; but oh! my burden of sin is not removed; I am afraid of meeting God." The good old lady, who had left her burden at the foot of the Cross, was able to point the penitent aright. When the young visitor returned, the other patients called her, and entreated her to get a visiting card, like the *dames de charité*, and so come freely all round on days closed to the public. Steps were taken at the central administration, the card was obtained, and perfect freedom granted on the understanding that controversy with Roman Catholics should be avoided.

During three years frequent visits were paid, with the same pleasing results; but great caution had to be used by the visitor. Then there was a sudden exclusion, due to the action of a violent-spirited nun, who, however, had to apologize, and the visits were renewed. Six weeks after came another peremptory exclusion, this time backed by the central administration. The visitor had actually read the Parable of the Lost Sheep to a Protestant patient within hearing of some Catholics! The Governor instituted an inquiry. The patients answered his questions so simply that there was not a hair's breadth on which to hang an accusation. The last interrogatory is worth preserving: "Does the visitor speak to you of Religion?" "Oh! No sir, only of *morale*!" "What difference do you make between the two?" "Religion is the Mass, Confession, the Sacraments, the Saints, purgatory, and so forth; but *morale* is telling us how to forsake bad ways and take the good one!" Then bursting into tears, "Oh Sir! I hope no harm is going to happen to our dear young Lady!" "No my child, said the Governor, your answer would by itself, secure that!" The whole affair was investigated; a story had been trumped up against the Protestant visitor, in order to cover a forced baptism, by the priest, of a

* We hope to give in our next issue a report of this gathering.

dying Protestant woman in the hospital. The victory was gained. The visitor was definitively restored to her post, and from twenty to thirty ladies were chosen for the various hospitals. The nuns found in time that these ladies were not foes, but friends to be trusted, and many and blessed were the conversations between them.

Innumerable and blessed have been the results. One of these will not be judged out of place. The young visitor received a call from a Lady, introduced by the Rev. H. Bunsen, requesting an introduction to the Paris hospitals. She was conducted through Beaujon and the Hotel-Dieu. Some time afterwards the visitor received a letter from

an English lady of rank, requesting her to recommend some thoroughly qualified person for an important position connected with sick nursing. The visitor replied: "I never saw one equal to a lady, whose address I have not, but whose name is Florence Nightingale; she struck me exceedingly in going round two Paris Hospitals." This was the first step which led Florence Nightingale to the Crimea.

We Protestants in France have recently suffered a very serious loss in the death of Count Delaborde, but still more serious is the death of Pasteur Bercier, who expired quite suddenly on Monday night, the 18th inst., at the comparatively early age of 58.

GERMANY.

[From our own Correspondent.

Berlin, November 16, 1889.

On the 1st of this month, 350 years had elapsed since the introduction of the reformation in the electorate of Brandenburg. Elector Joachim II. for the first time received the Lord's Supper according to Protestant rite, with the cup, at Spandau on November 1, 1539. The reason why he went to Spandau instead of having the celebration in his capital, is considered to be that his wife was not prepared at the time to leave the Church of Rome, and that her absence would have been more conspicuous at Berlin. This jubilee has been celebrated here. The different religious societies had large gatherings, in which the people were reminded of the blessings of the reformation. There was at the time a great religious movement in the population of Berlin—the capital gladly followed the example of the Sovereign. It would be very good if a similar awakening once more took place in our large city, which certainly can hardly be compared now with the small Berlin of old. There is a great deal of Christian work done here, but, nevertheless, sin and darkness abound. At Spandau, a monument for Joachim II. was unveiled. The Emperor and Empress were greatly missed at this religious and patriotic festival. They were on their way from Athens to Constantinople, where the reformation festival was celebrated in their presence in the chapel of the German Embassy on Sunday, Nov. 3. Court Chaplain, Dr. Kögel, who had accompanied their majesties on their journey, preached the sermon. We hope that this visit may

not have been useless for the interest of Protestants in Turkey. At least the permission for the building of the German Protestant Church at Bethlehem, which had been delayed so very long, was granted during the days of the visit of our Sovereign.

It is remarkable that while the number of churches in Berlin is so small—some of the old churches in the centre of the town have small congregations and large incomes—yet it had hardly ever succeeded to obtain gifts from these wealthy churches for the large and poor parishes. Now, the Empress has addressed letters to all these parochial councils, asking them to give a donation towards the building of new churches in the suburbs. The parochial council of St. Matthew's Church has given the good example by voting 100,000 marks.

I did not mention in my last letter that the committee of the German Evangelization Society had chosen Mr. Haarbeck, of the Crischona at Bâle, as director of the Johanneum in Bonn. The committee had not desired that this should be made public before Mr. Haarbeck had accepted the call. I am happy to say that he has done so, and this is, humanly speaking, a great pledge for the future growth and success of the institution. Mr. Haarbeck, originally a German pastor from the Rhine Province, has worked with great blessing in his present position, which is somewhat similar to the one he is going to occupy. He has therefore the necessary experience in this kind of work, and the results of his activity have gained him confidence in all religious circles.

The great weekly meetings of the Christian-Socialist party, which took place every Friday

for many years, have been interrupted for the present. Though based on religious principles, the party is essentially a political one—they want to influence the political elections. Of course a party of that kind cannot be very moderate—they would obtain nothing if they did not ask somewhat loudly what they think right—consequently they are very hostile to the Progressist party and even to the National Liberals. Prince Bismarck seeks on the other side to get a majority in the German and Prussian Parliaments, by bringing together as much as possible the moderate parties. Therefore the "official

gazette" once brought out an article, saying that the Emperor in no way wished himself to be monopolized by the Conservative Press, and that he approved of the efforts to make the moderate parties co-operate. Whether it was right to bring the person of the Emperor into such a discussion, is a question which we have not to answer here, but the result was that many Conservative associations, wishing neither to oppose the Sovereign nor to compromise their principles, resolved to be silent for a time. This was done also by the Christian Socialists. It will facilitate Mr. Stöcker's retirement from political work.

SWITZERLAND.

(By the Continental Agent of the London Council.)

Lausanne, Nov. 15, 1889.

I SEE by articles in our periodicals that an attempt is being made to rewrite history for our English-speaking nations and to do this in the style in which Jesuits are well known to have written it. Pascal's letters should be read too. Times may change; but principles and their effects do not change, and the sooner our people know what Rome—Jesuit Rome, for that is the Rome of to-day—really is, the better will they be armed against her blandishments. During our September meeting at Lausanne, meetings which, on a very reduced scale, correspond to your May meetings, a Swiss brother kindly lent me a special number of a paper published by the Romish Press at Fribourg, in Switzerland. It is not written by some ignorant fanatic, but by a self-possessed and very able Jesuit, for his French poetry is very much above the average. I have translated a passage from it for you that you may know whither such doings as those at the Church Congress at Cardiff and at the dedication or consecration of the new church of Clumber are leading England. The doctrine of the Mass is the doctrine by which priestly and Papal dominion is established over the souls of men. This doctrine is being expounded with great skill amongst you. The following extract will show you what it leads to.

TO LEO XIII., PONTIFF AND CAPTIVE KING.
(On his celebrating Mass on the day of his Jubilee)
Go up to God's altar . . . It is the solemn hour
Oh Peter, oh priest, oh king of priests and kings;
The angel of Sacrifice spreads over thee his wings;
Go up to the altar of that God who reigns by the
Cross,
Eternal Priest, standing erect on this passing world.

The Infinite, for fifty years has lent thee His power;

To thee, who for fifty years hast said: "Introibo!"
Go up, priest of Christ, Christ visible thyself;
From thy life, trained up to the Almighty fiat,
Say once again (it is the eighteen hundredth time)
O'er the bread: "This is my body;" o'er the wine:
"This is my blood."

Can anything of the kind be more blasphemous? But no wonder that Cardinal Lavigerie has placed his anti-slavery movement under the Pope's high patronage and direction, and no wonder that Christ's servants stand aghast when many in England and Switzerland no longer protest, but seek and palliate alliances with Rome. As I see that you have not had much information given you on the very important and remarkable congress in Paris, at which the question of "The Seventh Day of Rest" was discussed, I will (D.V.) send you a letter on this subject for next month.

The *Volkshote*, of Bâle, gives a curious and interesting notice on the origin of the Christlieb family: "In the days of the valliant Prince Eugene of Savoy, a Turkish camp was attacked by the Christian forces and a young child was found who had been abandoned by his Circassian mother and left in a pasha's tent. A peasant woman found the little boy, hid him in an oven, and later on sold him to a pious captain from Snabia. He sent the child as a new year's present to his wife, who had no children, and they gave him the beautiful name 'Christlieb.' The child of the pasha and the Circassian mother became the father of Dean Christlieb of Ludwigsburg, and the grandfather of Professor Christlieb of Bonn."

Our *Semaine Religieuse* also gives us news

of Pastor Brandt, who three years ago was deposed and exiled to Smolensk for having advised some Lutherans (supposed to have really become members of the Greek Church, but who, repenting of their apostasy, wished to leave it) to send a petition to the Emperor of Russia begging to be allowed to return to their Lutheran Church. After a year of exile he was pardoned, but he was forbidden to re-enter Livonia. He had permission,

however, to accept a call to the pastorate from a German Lutheran colony in Southern Russia. Notwithstanding this reprieve, the Senate has just condemned Pastor Brandt to four months' imprisonment for having some time ago given the Sacrament to some persons who were merely nominal members of the Russian Church, and who had earnestly begged him to do so. Religious persecution is still going on in the Baltic Provinces.

NORTH AMERICAN INDIANS.

A NEW MISSION IN CALIFORNIA.

(Abridged from the *Moravian Periodical Accounts*.)

THERE are about 250,000 Indians in the United States of America. We have already missions to the Delawares and Cherokees, and, thanks to an admirable society of Christian ladies, called "The Women's National Indian Association," we hope soon to have a Gospel work among another tribe. The aim of the W.N.I.A. is to commence missions to the Indians, and among other efforts they have requested the American Province of our Church to send a missionary to the Cohahuila Indians of California, the Association paying the initial costs of outfit, traveling, etc. If after a year the effort should promise success, our Church will carry it on. Br. W. H. Weinland, late of Alaska, has received and accepted a call to take charge of this new mission, and may God bless and prosper it. The Cohahuila (pronounced Cow-ee-ab) Indians live in the southern portion of that part of California, which belongs to the United States, and just to the north of the peninsula so familiar on the map of North America.

Br. Weinland writing from San Jacinto, California, gives a long and interesting account of his journey from his home at Blairstown, and a description of the country in which he hopes to carry on his work. From this we give the following extracts:—

Leaving Blairstown, Iowa, we travelled by the Union Pacific Railway, and arrived safely at Los Angeles, California. During our stay in Los Angeles we met several gentlemen acquainted with the country and the Indians to whom we were going.

About us are the San Jacinto mountains, high, bleak and grey. At the foot of these mountains, and about two miles from the town of San Jacinto, is the Sabobo Indian Reservation; while on a plateau across the

foot-hills to the south, about thirty-five miles from San Jacinto, is the Cohahuila Reservation.

Entering the cañon east of San Jacinto, we are soon climbing the steep mountain road which has just been completed over the mountains. It is but little wider than our conveyance. Above us is a perpendicular wall of rocks; below us the yawning chasm of the cañon, at the bottom of which, like a sparkling thread of silver, rushes a small mountain stream. As we reach the summit, and turn to view the road by which we have come, we behold a magnificent panorama, worth coming many miles to see, for before us lies the whole San Jacinto valley, with its town, farms, orchards, rivers and mountains. Having passed through the Hemet valley, our road again leads upward to the summit of another pass, from which point we have a bird's-eye view of the entire Cohahuila valley. What a contrast! Tall pines gave the well-watered Hemet valley a beautiful, home-like appearance. In the Cohahuila valley scarcely a tree is to be seen, while the deep blue of the sky, the hazy blue of the mountains, the yellow of the ripe barley, and the orange colour of the wheat-fields, combined with the vastness of the scene, gives one a strange, solemn, home-sick feeling. Why must the Indians, who were the original possessors of all our lands, now be pushed into these dreary, barren wastes?

The descent is by a short, precipitous road, and soon we are on the reservation proper. As we drive up the valley we pass fields and stacks of grain, and Colonel Preston expresses himself well pleased with the readiness with which these Indians followed his advice that they should raise all the corn they could. The schoolhouse is a little west of

the centre of the reservation, a low frame building about fourteen by forty feet, consisting of two departments, the one being the home of the teacher, the other the school-room.

We are told that the Indians wish to hold a council to-morrow, so we seek shelter for the night, and prepare for the consultation. These Cohahuila Indians have well-built adobe houses, which are cool in summer and warm in winter. The land in this valley is badly suited for agricultural purposes, being poorly watered, but the large herds of cattle show how well the Indians have solved the problem of self-support.

Eight o'clock Saturday morning is the hour set for the meeting at the school-house. As we approach the village we see riders coming in from all sides. In the village we find quite a gathering of men, each talking in a low grumble. Not one greets us, and the faces of all look dark and troubled! What will be the result of our consultation with them? In silent prayer we ask God to direct us in His path. At a word from the Colonel we all enter the school-room. Thirty men are present, some old and wrinkled, with gray hair and gray beards; some are bright, intelligent young men. All are pretty well dressed in American clothes. As I look into their faces I feel drawn to them.

Colonel Preston having asked a manly, bright-faced young fellow, named Leonitia, to interpret for him, at once states the object of our coming: "The Women's National Indian Association has sent this gentleman and his family to be missionaries among you. The Government has given them five acres of land on this reservation upon which to build a home, and has ordered me to take for this purpose a piece of the land which you are not using; I want you to assist in selecting it."

This statement of our errand, and many other words of explanation, were translated into the Spanish language by Leonitia. For more than two hours we waited for the Indians to give their decision. Then Leonitia spoke: "The land on this reservation had been given to the Indians. There is no land which they are willing to spare for a mission." The Colonel was surprised, for the Chief had told him that his people were ready to welcome us. He did his best to persuade them to reconsider the matter, and they promised to do so, and to bring us word at San Jacinto next day. As their

decision remained the same, we have determined to make San Jacinto our headquarters for the present, and to work amongst the tribes of Indians, who are reached more easily from here than from Cohahuila.

In a second letter, the writer says, gives further information about the country and its inhabitants, and an account of the commencement of his work.

In my last, I described our trip to the Cohahuila Reservation, and gave the decision of the Indians, that there is no place within the reservation for the establishing of our mission. Two other reservations engaged our attention this morning. The one is called Sabobo. It lies between the San Jacinto mountains and the river of the same name, and is about a mile from the town of San Jacinto. "On June 30, we organized a Sunday-school in the Sabobo school-house, with twenty-seven Indians present. I had reason to believe that on the following Sunday the school-house would be too small to accommodate all who had come. With the help of an Indian I constructed a number of benches. When we drove up to the school-house on Sunday morning at ten o'clock, these benches were arranged in the shade of a large cottonwood tree. There were sixty-five Indians present, with five traders, Miss Mary Noble, the school teacher and her sister having come also. The young people and some of the men understood English quite well. In speaking to the older girls and women Miss Noble used Spanish, which is the common language amongst these Sabobo Indians, their own being used very little. After the Sunday-school came a service, with a short, practical sermon in the English language. The young people all joined in the Lord's prayer, and in singing a number of hymns. Surely here is work to be done, and a door opened widely for us to enter. Brethren, "Pray for us that the Word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith." (2 Thess. iii. 1, 2.)

We had a long way to drive this afternoon. The road has been long and our conveyance too heavy for the steep mountain grades, so some of the Indians who were at the school-house early in the afternoon, have become tired of waiting for us and have gone home. But as the shades of night

are falling, thirty-five Indians, of all ages, gather with us for worship. How our hearts fill with glad emotion as they join with rich, full voices in the hymn, "What a friend we have in Jesus!" Then follows a short sermon, which Mr. John Morongo interprets into the Indian language, Spanish not being spoken by these Indians. As we were leaving the school-house a white man, who had been present, shook me by the hand, and with eyes filled with tears, asked permission to bring his children to the Sunday-school. "Why," said he, these Indian children are far ahead of mine."

We not only gave the permission asked

for, but urged the man to come with his whole family. Miss Morris, an earnest, conscientious Christian, has been teaching the Government school at this place for the last two years. Seeing how neglected these people were, she started a Sunday-school. Hearing of this school shortly after our arrival at San Jacinto, I drove to Potrero, and found Miss Morris about to start for San Francisco on her vacation, and wondering who would conduct the Sunday-school during her absence. It was soon arranged that I should take charge of it, and so begin my labours amongst these Indians at once.

NEW SOUTH WALES.

MISSION TO THE ABORIGINES.

SOME twenty-five years ago Mr. Daniel Matthews, then in business in Echuca, on the Murray River, became stirred on behalf of the neglected, ignorant, dying blacks of New South Wales. Something was even then being done for the blacks in Victoria, but nothing in New South Wales. He got some children from the camps to come to his own store in Echuca, and found it was possible to teach them to read and so on—contrary, be it remembered, to the general notion that "the blacks were too low in the scale of intelligence to be taught at all." By-and-by, as he and his wife became more and more interested in the Aborigines, an appeal was sent out in 1873, and some £30 came in. The next year the business in Echuca was given up, a farm was taken, "by selection," at Malaga, and, partly at his own expense, a school-house was built with a room for meetings, and four dormitories. Such in its inception and origin was the now famous Malaga Mission.

Many initial difficulties arose—perhaps chiefly from the reluctance of the blacks to abandon the "liberty" of their old camp-life. Twelve were induced to come in for a few months to the mission station; but gradually they drifted off again, the last to leave being a girl taken away by her old grandmother, who came down the river in a canoe to fetch her. By patient and personal effort another little company was gathered by ones and twos; and since then the mission station has never been without its Aboriginal colony, now numbering some 150 blacks, on properly settled land, 1,860 acres (not including Mr.

Matthews' own allotment), secured by faith and prayer for the benefit of the blacks. The success of this undertaking stimulated and encouraged others to work among the blacks, and, in course of time, the Aborigines' Protection Association (usually, for the sake of brevity, styled the A.P.A.) was formed in Sydney to assist Mr. Matthews in his work. Some three years ago Mr. Matthews, having from the first been interested in the A.P.A., thought fit to unite his work with it, and for a time this worked well, but eventually certain difficulties arose—partly through the control resting in Sydney, far off from the station—and Mr. Matthews resigned his position on the A.P.A., leaving the secular, social, and educational affairs in its hands, and resolving to devote himself in faith to the spiritual work.

This settlement has been called by the blacks Kumerogunja, meaning, in their language, "rising up," and referring to its effect of raising the blacks to a higher level. During the absence of Mr. and Mrs. Matthews, while on a visit to this land, the A.P.A. is taking charge of and providing for the natives at the station.

Before glancing at the plans and prospects of these devoted labourers for the future, it will be well to describe briefly the operations of a mission station. The poor wandering children of the water-holes and camps have learned but too readily (in addition to their pristine ignorance and superstition) the vices of the white man. Drink and, alas! immorality, have become their bane and ruin. The aim of the mission station is, therefore,

to gather them in from the nomad life, to save them from themselves, to teach them better things, and, above all, to win them to the Saviour. But here, as among the lowest classes at home and as amongst heathen in all lands, the hope is in the children. The "old blacks" are wedded to the life and habits of the past. Even from them precious trophies have been won for the Redeemer's crown; but, speaking generally, the grand aim is to train, teach, and win the children. Hence the schools are regarded as a very important feature, and, contrary to received notions, very apt scholars they prove. They are quick at reading, writing, arithmetic, drawing, and composition, while they are very fond of music, and sing hymns sweetly and correctly. These little ones at Maloga have grown up, and are growing up, earnest and intelligent followers of Christ. Of the 150 natives now at the station, at least 100 are regarded as sincere believers in the Lord Jesus Christ; and many from this station are now witnessing faithfully to their own people.

Their faith is very simple and child-like; when anything is really wanted for the mission or for themselves they have learned to tell Jesus, to ask and expect. Indeed, the prayers of such have proved oftentimes a great help to Mr. Matthews.

At the same time, while there is much in such simplicity of faith to cheer and gladden, it must be borne in mind that the habits of a lifetime and the allurements of kith and kin are strong and stubborn, and not easily shaken off or broken. Hence all who turn over Mr. Matthews' reports know how often he has to tell of bitter disappointment, of men and women who had promised fair going back to the old life and old vices. Yet, on the other hand, he has not seldom to record that these very wanderers are by Divine grace brought back repentant, and are graciously forgiven. The records of the mission abound in such incidents and facts, and, indeed, long as the waiting time may be, hope is never lost of any, but prayer is made continually that

wayward wills may be broken and they may be restored in peace.

But now as to the future, Mr. and Mrs. Matthews have it strongly laid on their hearts to give themselves specially to training suitable men (Aboriginal) as missionaries to their own people, and indeed in this way they have already been markedly successful. There is need, great need, for many more missionaries and mission stations for the Aborigines.

In Victoria the blacks are few, and are well looked after, in New South Wales they are numerous (8,000 stated), and, while something is being done at Maloga and Warangeada, much more needs to be done. Then in Queensland two Moravians are labouring in the north; otherwise little or nothing has yet been done, though Mr. Matthews has been the means of founding branches of the A.P.A. The number of blacks in this colony has been stated to be 250,000, but Mr. Matthews puts it at 150,000 to avoid exaggeration. Paddy says "they are vastly more numerous; and thousands of them camp far off in the bush, and have never seen a white man." Here then there is great need for new work. Then in Western Australia the blacks are unhelped and unreachd; and my two black friends seemed moved to tears by tidings they had of cruelties inflicted on the Aborigines in this newer colony. Lastly, on the north from North-west Cape to the Gulf of Carpentaria, there are supposed to be many scattered and wholly savage tribes.

Thus there is a large field, and Mr. and Mrs. Matthews desire to give themselves to training godly blacks, to training white missionaries (men and women), led to devote themselves to the Aborigines; also to extending mission stations, encouraging the establishment of new stations in any of the Australian Colonies.

On behalf of this great and urgent work they are now in England, believing that thousands of the Lord's people need only to know of such things in order to bestow sympathy, prayer, and support.—(Abridged from *Word & Work*.)

THE RELIGIONS OF CHINA.

By the Rev. GEORGE OWEN, Pekin.

CHINA has three great religious systems recognized and endowed by the State—namely, Confucianism, Taoism, and Buddhism. Confucianism and Taoism originated in China, and are purely Chinese systems;

Buddhism was transplanted from India in the first century of our era. Nearly every Chinese believes in all three systems, and his creed is a curious patchwork composed of bits of each. These three systems, so different in

other respects, are alike in this—not one of the three has a Saviour from sin.

Confucianism is a system of political, social, and moral philosophy, rather than a religion. Its scope and aim, as stated by a disciple of Confucius in the well-known classic the "Great Learning," are "the cultivation of the person, the regulation of the family, the government of the state, and the pacification of the empire." But "he who would cultivate his person must first correct his heart; to correct his heart he must first make his thoughts sincere; to make his thoughts sincere he must first carry his knowledge to the utmost; and this perfection of knowledge lies in the exhaustive investigation of nature.

The whole system is based upon the assumption that man is born good, and by self-culture can attain perfection. Knowledge indeed is necessary, but not the knowledge of God or of Christ, but of natural philosophy. The "fall" is not recognized, sin is little spoken of, and there is no idea of a Saviour. Knowledge and self-culture are the only saviours it knows.

The Confucianist prays to heaven and earth, and all the gods, for material blessings, but never for moral or spiritual help. Weak, there is no hand in which he can lay his and and gather strength; sick, he knows of no physician; and guilty, expects no pardon.

Confucianism is a system of rules for the righteous, not a salvation for sinners; hygienics for the healthy, not medicine for the sick. The true Confucianist does not believe much in the repentance of publicans and sinners. Confucius himself said: "There are two classes that never change, the wise man and the fool." In the same strain he told his disciples that "Rotten wood cannot be carved, nor a mud wall painted," meaning that the evil and depraved cannot be reformed. In all its classics, Confucianism has no such story as the "Parable of the Prodigal Son," and no such moral miracles as the "Dying Thief" and the "Philippian Jailor." Confucianism never did and never can move sinners to repentance, or quicken into newness of life the dead in trespasses and sins. It is a philosophy, not a salvation.

Confucius was simply a moral teacher; Christ a Divine Saviour.

"Whatsoever a man soweth, that shall he also reap," is the cardinal doctrine of Buddhism:—

"Each man's life
The outcome of his former living is.

The angels in the heavens of gladness reap
Fruits of a holy past.

Devils in the under worlds wear out
Deeds that were wicked in an age gone by."

And there is no deliverance or escape from this pitiless and changeless retribution:—

"It knows not wrath nor pardon; utter-true
Its measures mete; its faultless balance weighs."

Christ said: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." But Buddha warned his followers against seeking help from gods or men:—

"Pray not! the darkness will not brighten! Ask
Nought from the silence, for it cannot speak!
Vex not your mournful minds with pious pains.
Ah! brothers, sisters, seek
Nought from the helpless gods by gift or hymn,
Nor bribe with blood, nor feed with fruit;
Within yourselves deliverance must be sought,
Each man his prison makes."

Man is his own destroyer and must be his own saviour. His sickness is self-caused and must be self-cured. Sin must be expiated by suffering, it cannot be pardoned. Happiness must be won by merit, it cannot be given of grace. "Whatsoever a man soweth that shall he also reap." "Believe in the Lord Jesus Christ and thou shalt be saved," is a truth wholly alien to Buddhism. The Buddhist knows that "the wages of sin is death," but has no conception that the "gift of God is eternal life through our Lord Jesus Christ." The poor Buddhist is as lonely and as friendless as if in all this great universe there were neither God nor man. He may ask, but he shall not receive; he may seek, but shall not find; he may knock, but it shall not be opened to him.

I have heard our Chinese preachers make this comparison between Christ and Buddha: The world is like a deep, dark pit, full of suffering men, women, and children. Buddha comes to the brink of that pit, and says: "Brothers, your life is a long misery. I pity you and fain would help; but man must be his own saviour. You who would be saved must cut each for himself a stair in the rocky sides of this terrible pit, and he who reaches the top shall enter Nirvana. There is no other way of salvation." But Christ comes to the edge of that pit and says: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die."

Taoism is the third religious system of China. Its priest sought diligently through long centuries for the "elixir of life," one draught of which would change this mortal body into an immortal, but failed to find it. Still they believe there is such an elixir, if any one were good enough and wise enough to discover it. Meanwhile they prescribe forty-eight forms of "bodily exercises" which help to etherealize the body and change it into a spiritual body. Charms and magic are also much used.

But the chief reliance of Taoism is on good works. Every deed is appraised and tabulated like a schoolboy's examination paper or a tradesman's balance-sheet, good works on one side, evil works on the other, thus:—

CA.—Giving a coffin to the poor, counts ...	30
Exhorting a mother not to commit infanticide ...	30
Saving a child from being destroyed...	50
Refraining from beef and dog-flesh one year ...	5
Destroying plates of obscene books ...	300
Preserving live-long chastity ...	1,000
DA.—Loving a wife more than father or mother, scores ...	100
Drowning an infant ...	100
Cooking beef or dog-flesh ...	100
Misusing written paper ...	50
Publishing immoral books—the demerit is measureless	

The devout Taoist keeps a current account with heaven. His well-being here and hereafter depends on the state of that account. But the account of even the best is confessedly on the wrong side. It is recorded of one of their good men that when he appeared before the Judge of the Dead, it was found that during his life of forty-seven years he had performed 4,973 meritorious

actions, and had committed during the same period 298,000 evil deeds. And the story goes on to ask: "If a good man comes out thus badly, where will the wicked and ungodly appear?" Yet this miserable and hopeless system of salvation by works is the only one the poor Taoist knows. He has never heard or dreamed of One who "was wounded for our transgressions and bruised for our iniquities, and by whose stripes we are healed."

Thus neither of China's three religious systems offers salvation to man. Confucianism ignores the subject and talks of philosophy and self-culture. Buddhism tells the lost to save themselves by destroying "the seven feelings and the six passions." Taoism, pending the discovery of the "Philosopher's Stone" or the "Elixir of Life," has nothing better to offer than a "Balance-sheet" which is always on the wrong side.

This is the condition of the heathen everywhere. It is literally true that "There is no other name (than Jesus) given under heaven among men whereby we must be saved." The world has many religions, it has but one Gospel: many sages, but only one Saviour. Paul knew the world's need when he said: "I have determined to know nothing among you save Christ, and Him crucified." And we Christians are debtors to all men till we have proclaimed to them the glad tidings of great joy, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(Abridged from the *London Missionary Chronicle*).

BRIEF NOTICES OF BOOKS.

Alone with the Word. By the Rev. G. STRINGER ROWE. Hodder & Stoughton.

WE have here not only a handsome volume of over 400 pp., but a really valuable work. To be alone with the Word should be the desire of every true follower of the Lord Jesus Christ, and in this most useful book we are not led into the views of any party or denomination, but are brought into the presence of the Master himself, to receive His word. The author tells us in his preface that his purpose is not to supply an exposition or commentary, but to give aid in reading the New Testament, and to point out lessons and suggest reflections which will promote obedient faith in the Word and transmit the knowledge of it into experience and life. The book cannot fail to be helpful to those who wish to become intelligent students of the New Testament Scriptures. The Gospels are, of course, treated very fully, the

parallel parts being grouped together, and we have the sense of the sacred writings given impartially and in admirable form. There is also a useful index showing where the note on any given passage in the Gospels may be found. Mr. Rowe has rendered a valuable service to all who are seeking to study the New Testament devotionally; and we can but hope that he will still further lay us under obligation by producing a similar volume on the Old Testament.

The God who Answers Prayer. By CHARLOTTE MASON.

THE Houses of Rest at Cambridge Gardens, Kilburn, and at Eastbourne, are greatly appreciated by Christian workers, and Miss Mason's indefatigable efforts in connexion with these Institutions is widely known. In the report from April 1886 to December 1888, published in the form of a

pamphlet, Miss Mason has given a deeply interesting record of God's dealings with the work in which she is engaged. Here are, indeed, many wonderful answers to prayer which are well calculated to encourage and stimulate believers in their approach to the God who answers prayer.

The Life and Work of Chas. Henry Bogatsky.
By the Rev. JOHN KELLY. Religious Tract Society.

MR. KELLY has given us, in this volume of 250 pages, a deeply interesting account of the author of one of our best devotional classics. The life-history of Bogatsky is little known even to the readers of the "Golden Treasury," but we have also in this book of Mr. Kelly's a sketch of evangelical life and influence in Germany during the eighteenth century. The volume is a most useful one and contains many quotations from Bogatsky's works, as well as a portrait. We trust the book will be widely read.

The Leisure Hour, The Sunday at Home, and The Girl's Own, and The Boy's Own Annuals.
Religious Tract Society.

THREE handsome volumes are all so good in their way that it is difficult to particularise. They are all most attractively got up, and would make very suitable gift books for Christmas and New Year. The volumes contain many admirable illustrations and much useful reading. The Sunday at Home especially is valuable for its instructive articles, and is well suited for Sunday reading.

Reid's Rock of East. By the Rev. C. BULLOCK, B.D. Home Words Office.

THIS little booklet deals with the Christian evidences, and will be found very helpful to young Christians whose minds may have become unsettled. The great need of the believer to have the Word of God written in the heart by the Holy Spirit is clearly pointed out.

Evangelical Alliance.

CHELTEMHAM CONFERENCE.

In our last issue we gave an outline of the proceedings of the recent Conference at Cheltenham; but were only then able to include one or two of the addresses. We now give the following (which have necessarily been somewhat abbreviated), and feel sure they will be read with interest:—

CHRIST AND HIS FRIENDS.

By the Rev. DONALD FRASER, D.D. (Marylebone Presbyterian Church, London):—

Friendship has been a theme for praise among moralists and poets of all times and countries; but it is our Bible that opens up to our thought the higher conception of what friendship may be—a friendship between man and the living God. The heathen poets represented certain heroes as special favourites of gods and goddesses—of Apollo, and Minerva, and Venus, and Juno. In the great poems of Homer and Virgil, their wandering heroes were represented as thus guarded and watched over. But we are led into quite another train of thought when we open the Bible and learn that Abraham was called the friend of God, and that Jehovah spoke to Moses face to face as man speaketh to his friend. This was no capricious favouritism, but a sacred confidence that subsisted between God and His servants; and you all remember how our Lord Jesus Christ, the last night before He was crucified, having His eleven apostles with Him, said to them: "No longer do I call you servants; but I have called you friends."

In the thirteenth and fourteenth centuries there were good men in Europe who handed themselves in a voluntary bond and took the title (perhaps it was rather a lofty one) "the Friends of God." Nicholas of Bâle, Tauler of Strasbourg, and other men of a fervent spirit formed a brotherhood of protest against the then prevailing formalism and sacer-

dotalism, and stood for Christian love and spiritual ardour. I have said that it was a rather lofty title to assume as in distinction from their fellow-Christians; but if you come to discuss and criticize names among Christians, you will find fault enough. There are people in England who call themselves "Friends," and others who style themselves "Brethren," as if they were the only brethren and friends. There are some self-styled Bible Christians, as if they alone were the Christians according to the Bible. All that is absurd; but, indeed, there is a kind of fatality about party names among the followers of Christ. They either call themselves after men—e.g., Lutherans or Wesleyans; or they appropriate to themselves designations to which others have just as good a claim. It is plain to me that the Lord does not love to see His people in separate parties and denominations. However, leaving all that aside, we must ever hold in reverence the memory of those men, called "the Friends of God," who, at such a dark and cruel time, did maintain that it was possible for poor human beings in this world to live on terms of friendship with the Holy God. And we think of them with the more reverence, because we cannot forget how shamefully they were treated by the merciless ecclesiastics of their period and how their preachers were burned alive at Cologne, at Heidelberg, and at Vienna on the Rhine.

Jesus Christ, on that night before the Supper, called His friends about Him in familiar converse. It makes one think of the night when Socrates, with his friends about him, calmly conversed with them before he drank the hemlock, and died. But the Athenian sage discoursed of immortality and of the gods. Our Saviour spoke to His friends of the love that He had to them; of the love they should have one to another; of His Father, and how the Father loved Him; how the Spirit should comfort them, and so prepared them to face the

hatred of the world, and found in the earth a grand community of loving and holy men that should walk in His steps.

Now all men in the Church were, and are, His servants. I do not like the expression, "Thy servants and people," as indicating clergy and laity, because all His people are His servants, and not those only who are in office in the Church. But there was, and I think there always is, an inner circle of faithful and obedient servants whom He treats with a more familiar confidence. He called these His friends on that night, and He disclosed to them Himself and His purposes. Whatever you, Mr. Chairman and friends, think about apostolic succession in office, the thing set before all of us in the Bible is to be followers of the apostles. As St. Paul says: "Be ye followers, be ye imitators, as I am an imitator, of Jesus Christ." We are to be followers of the apostles in their faith and in their service, and so in the friendship of Jesus Christ their Lord and ours.

The first and fundamental proof of His love to His friends He set forth in these words: "I lay down my life for my friends." That is the first and deepest thought of all, and we say it without any detriment to the wider and more indeterminate aspect of His death as giving His flesh for the life of the world. A healthy theology has room for both these statements.

A second proof is that the Lord Jesus gives to such disciples His confidence. Jehovah would not hide from his friend Abraham what He was about to do. Neither did Jesus Christ hide from His friends what He was about to suffer and accomplish. A man does not confide thus in mere servants: he gives orders to his servants, but discloses his thoughts and plans to his friends. And in like manner Jesus Christ disclosed Himself on that night to His friends, so far as they were fit to receive the things He had to communicate about Himself, His death, His glory; and about His Father and their Father; and afterwards taught them more, as their capacity for the apprehension of heavenly truth increased under the grace of the Holy Ghost.

Between man and man, how immense the benefit when one who is of mature character, experience, and wisdom takes for his friend, and draws and holds by hooks of steel, another who is much less ripe, and pours into him riches of thought and feeling in daily and familiar intercourse! It was so that Socrates held those young disciples and friends so closely about him, and old Pythagoras, too, drew old and young "by cheerful magic of wise words." It was so with a greater man than either of them. Paul caused younger Christians, like Timothy and Silas, to cherish his companionship and profit by it. And the highest form of this is when Jesus Christ takes us for His companions; when He walks with us in the way; when He communicates to us His strength; when He treats us as His intimates. O what a privilege when we enter into the mind of Jesus Christ, and have His truth to live upon, His warnings to help us from evil, His promises to hope upon, His inexhaustible resources available to us, and sufficient for us in our time of need, as the Friend far off and ever near!

And to know what our Lord doeth! Not that it is given to His friends in this world to have a perfect prevision of events, for this would not be safe for them. But, as events transpire, they

perceive His meaning, and know to what these, His dealings, are directed. When you know your fellow-man, when you know him well, that does not mean merely that you recognize him when you meet him in the street, and you shake hands with him cordially and walk on; it is that you know the cast of his mind, the bent of his disposition and desires, so that, if any one should come and say regarding that man, "He has done so-and-so," at once you would say, "I know him; he is an intimate friend of mine; I have been inside his mind; what you tell me is just like him." Or, on the other hand, you would say: "You need not tell me that; it is not like him at all."

And so it is when the secret of the Lord is with you. You know the kind of things the Lord does, and you know the things He would not do; because you know, from intimate sympathy with Him in the Spirit, what He means. You can perceive the minute touches of His hand, the movements of His purpose under the events that are to other men very common and ordinary. You know what is in His heart. The late devout Thomas Erskine, of Linlathen, once wrote to his friend, Bishop Ewing, these words: "I desire to know God as really as I know a man, and far more so. It is not merely by my thoughts of Him that I am to be comforted and strengthened. I desire and expect an actual putting forth of His own hand, a direct breathing of His own love upon me." It is easy to deprecate such language as mysticism.

Ah, brethren, all real knowledge of God is mystic, and in a high degree ineffable; but it is none the less real. It is not a matter to argue about, for you cannot make it plain to the cold reason; nor is it a thing to be dragged through the dusty arena of controversy. But God does lay His hand upon men and breathes upon them the spirit of His love. Friendly converse with the Lord belongs not so much to the hours in which our minds are sharpened by theological and ecclesiastical discussion, as to the hour of quiet thought, mental absorption, childlike prayer, and to the days and nights of stress and sorrow. When we are cast down, behold He draws near, and our hearts "burn within us while He talks with us by the way."

What is the mark of His friends? In the Old Testament the mark is a reverential tone of mind: "They that fear the Lord hath the secret of the Lord, and He will show to them His covenant." In the New Testament the mark is a faithful obedience to Jesus Christ as Lord and Master: "Ye are my friends if ye do the things which I command you." Our dignity, or rather our privilege of friendship, is not to lead any of us to abandon, or renounce for a moment, the consciousness that we are servants, unprofitable servants, too, at the best; but it is in so far as we are true-hearted and faithful servants that we are fitted to enjoy this privilege of friendship. And so the whole matter is lifted out of the mere region of sentiment into that of practical Christian obedience day by day. Jesus Christ does not love mere talkers, great professors; who say, "Lord, Lord, I go," and yet go not into the vineyard.

What kind of obedience should it be? He tells us that also. He puts His own obedience to the Father in Heaven before us as the pattern of our obedience, and shows how this similarity of obedience will ensure similarity of reward. He continued in His Father's commandments, and so

continued in His love. We are to continue in His commandments, and so continue in His love. It is to be something more than reverence for an abstract principle of righteousness; it is to be a definite, grateful compliance with the commandments of One who is supremely honoured and beloved.

The great comprehensive commandment is, that we follow Him, for that embraces all the obligations of integrity, faith, and purity, on the part of His people. But the specific command, which was most of all upon His lips, on that night of earnest converse with His friends was that of brotherly love. He had shown them, both by word and by example, what this love should be; how they should forgive one another their trespasses (it is a strong word: not mere little breaches of propriety, but trespasses against them as they looked to the Heavenly Father to be forgiven)—to help each other in time of need, to sympathize with each other under trials, and in honour to prefer one-another. This last is, I fear, a duty much neglected. There is far too much pushing of brethren aside in order to reach the front and get the best places. Christ would have us treat every brother, great or small, justly; and speak to every brother, great or small, kindly. When such brotherly love continues, not in word and tongue merely, but in deed and in truth, there will always be the experience of the favour and friendship from the Lord. This is what we are here especially to profess and cultivate. We are to "Salute every saint." That is the first thing. The second is, "All the saints salute you." The Church of God is a company of friends, for it is a brotherhood. It is not to become one; it is one, as being so constituted by the Lord. The Church is an "International Society." So, also, it is a great Family with one Father in heaven. It is a mystical Body, wonderfully wrought together, not after man's device, but after God's wisdom; imbued with one spirit in every part, and all the members under the Head, members one of another, so that the whole Body may be strong. It is not a communion of partisans. The Bible does not say, "All the Presbyterians salute you, our fellow-Presbyterians." That would not satisfy me at all. What I want to know is that I am in communion and sympathy with God's people, no matter under what kind of "ans" and "ists" they may be ranged. Never go into a *coterie* of people that separate themselves. No communion of partisans and self-opinionated people for me! Let me be at one with the people of God in the great swing of Christian thought, and feeling, and hope, and labour. Let us be in the communion of the saints. I believe that those who love the brethren of Christ most—most simply, largely, honestly, practically—are the men that reach farthest into the heart of Christ. Such are they whom Christ calls His friends. Those who dwell in love dwell in God, and God dwells in them. What an impulse to self-denial and service should come to us from the thought that the Son of God is not ashamed to call us brethren, and to count us friends! There is no dignity in the world like this, and there is no rest or joy for the human heart like this, to walk with the Beloved Himself in holy fellowship, to open our doors and have Him come in and sup with us and we with Him; to sit at His table and have Him sit with us; to have Him declare to us the Father with whom He abode from everlasting; to have Him breathe upon us His

Holy Spirit; to receive stimulus from the continual supply of His holy strength; and then for us, with humble frankness of spirit, to speak to Him and consult Him as our real, personal friend. Do you, in very deed, refer all things to Him as your friend? "This is my beloved and this is my Friend." Oh! tell Him all your worry, all your fears, and all your hopes; all your perplexities, all your trials, all your misgivings, all your sins, all your secret sorrows, and all your heartfelt gladness.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!

THE ANNUAL ADDRESS.

By the Rev. HUBERT BROOKE, M.A. (Incumbent of St. Mary's, Reading):—

Unum corpus sumus in Christo: One body in Christ. That is the motto under which we meet as members of the Evangelical Alliance. If that is a fact, and not merely a phrase, "one body are we in Christ," it must mean that all the members are essential to the good of each, and each to the good of all; therefore, that every single member of the living body of Christ is absolutely dependent on the Head; and, more, the Head is absolutely dependent upon His members. There is wonderful richness in the subject of the dependence of the members upon the Head; it admits of such an infinite variety of statement, and there are so many aspects in which believers come to know their need of Christ as Head of the body. With regard to the Head, there are such wonderful supplies laid up for the need of the members. Experimentally, it is so increasingly, that "in Him dwelleth all the fulness of the Godhead bodily, and ye are fulfilled in Him; in Him are hid all the treasures of wisdom and knowledge," that perhaps we should not be astonished if the Church of Christ has been mainly, almost exclusively, occupied in thinking of its own needs that the Head supplies, and being devoted entirely to the consideration of the question, "What have the members found in the Head?" Quite as essential for the well-being of the whole body, the Head and members together, is the question, "What has the Head found in the members?"

Practically speaking, the Christian life may be divided into two parts—one receptive, and the other responsive. The first is, when the Christian life may be said to be in the condition of childhood, receiving attention and nourishment, guardianship and guidance, but as yet is not grown old enough to give back anything of practical use for the good of the family. The second is the responsive, and the noble aspect of the Christian life, in which we no longer consider only how much we have received, but how much we intend to give. When we ask why the Lord saves His people, we never get the answer from His Word that He saves us just that we may be saved. "Let my people go"—that is salvation—that they may "serve me." "Son . . . go work"—that adopts us into the family; "go work"—that is the purpose for which we are in the family. "Freely ye have received"—that is the first experience; "freely give"—that is the purpose for which we have received. There is great need for

the Church of Christ to awake to the second of these facts. This side of the Christian life is the one for which the other side is given. Plenty of hymns tell of our need of the Head; e.g., "I need Thee every hour;" "I need Thee, precious Saviour;" "I could not do without Thee." But not one hymn tells the other side: "He needs us every hour."

Consider, for a moment, the fact implied by the simile of the head and members. In the natural body, the head depends on the feet for motion, on the hands for work, the fingers for writing, the body for rest and rising. Unless they serve and obey, the head cannot carry out its will and purpose. "So also is Christ." In His life on earth, though "the Son of man came not to be ministered unto, but to minister," yet He depended on His followers, as certain women "ministered" unto Him "of their substance;" He depended on the little lad for the five loaves to feed the 5,000; He depended on the beast upon which to make His royal progress; He depended on the guest chamber to celebrate the feast; and, when taken down from the Cross, He depended upon His neighbours for the tomb where the members of His human body were to lie. Now that He has ascended on high, He is carrying out the same plan: He has still need of us, His members, and His work will never be done without us.

What, then, are the practical purposes for which the members serve the Head? First, to perform His will. That member of the body of Christ puts himself in the right position when he says, the moment he is joined to Christ, "Lord, what wilt Thou have me to do?" What a long time it takes some of His members to understand that such is especially the purpose for which they find Him as Lord; but once comprehended, it opens before us a wonderful vista of glory—a flood of light that reaches far and wide, penetrating into the innermost circle of our innermost life; touching us in domestic, social, public and political life, and in our relation one to another as members of the same community, of the same nation, of the same world, of the same human race, and particles of the same creation. In these departments of human life, the Lord has a will concerning them all; and what that will is we are told in His word. When we understand that the Head needs His members to perform His will, we, as Christians, have practically to find an answer to one question: "What is His will?" in order to know what is our work. The two things are synonymous. His will is a wide topic, but there is one branch of it so pre-eminent that it seems to include all the rest. We read of it in 1 Tim. ii. 3, 4: "God our Saviour, who will have all men to be saved." Again, in 2 Peter iii. 9: "The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Any single member of the living body of Christ that is not in harmony with the Head, concerning this portion of His will—that all men should come to a knowledge of the truth—is not in sympathy with Christ, and is, therefore, not supplying the needs of the Head. As members of His body, we, who know Him, are to illustrate His character to the world that knows Him not. For He says: "I am the light of the world" (John viii. 12), and then, "Ye are the light of the world" (Matt. v. 14). He also calls upon His people to be fruitful: "Let your light so shine before men that they may see

your good works, and glorify your Father which is in heaven." We are to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Thus God is to be known and glorified, and His character revealed by the Christian's service. "Ye are the light of the world." Is the light of the sun, intended for the whole habitable globe, to be confined to a little portion of the earth? And yet we find members of Christ's body confining the rays of the glorious Light they are intended to impart to the whole world to isolated portions of it; shutting up the sun, as it were, that it may shine down upon Christian Europe, or enlightened England, or evangelical Cheltenham. Confined to one spot, it looks more like the gaslight than the glorious sunshine, which is to enlighten the uttermost parts of the earth with the glory of the Lord, and to illustrate the character of Christ.

The members are intended to communicate the mind of the Head to those outside who know it not; just as the head of our natural body, that proposes to send a message, employs the fingers to write it, the feet to carry it, and the hand to deliver it. Christians are to be Christ's witnesses. His parting message was: "Ye also shall bear witness; ye are witnesses; ye shall be witnesses unto me to the uttermost parts of the earth." What are witnesses? Do they tell anything of their own? Not at all; they tell forth what they have received from Him who sent them, and communicate it to the world that knows Him not. Refusal to do this is a denial of the name of member of Christ's body; and in so far as a single member holds back in thus fulfilling the purpose of the Head, the purpose of the Head is undone, or half done, or not done. For eighteen centuries His members have understood the will, the character, and the mind of the Head, plainly made known to every one of His members by His Word; and yet one-half of the inhabited world—700,000,000 souls—have never even heard the name of Jesus. What an awful failure! No wonder the world laughs at the Church of Christ, and that we hear from one dark corner of heathendom and another the cry: "Why have you not told us of this Light before?" Is there any one of us, as stewards of God, who has not wasted on himself what his Lord meant for the world?

What is the remedy? There are three points we need to remember. If we would understand how this awful failure is to be blotted out. One is the absolute submission and surrender of the members to the will of the Head; another, dependence on the Head, which does not give orders impossible of fulfilment, and the third, cleanness. We cannot help our oneness in Christ; but, alas! we may hinder it. As we ever and anon rejoice in this oneness, let us never forget the consequent result that the Head needs its members. There is a great crying need of the world, calling to the Head, and the Head calling to its members, "I have need of you." Are we turning a deaf ear to that cry, feasting ourselves on our glorious inheritance, and forgetful of our stewardship, of the manifold grace of God, and of the fact that every gift is only given for the common profit? There are three things God cannot do, because He has, to that extent, limited Himself. God cannot lie; He cannot deny Himself; and He cannot say to His members, "I have no need of you."

THE EVANGELICAL ALLIANCE IN RELATION TO
THE EVANGELIZATION OF THE WORLD.

By the Rev. L. BONNETT WHITE, D.D.
(Rector of St. Mary, Aldermary, London):—

What, it may be asked, is the Evangelical Alliance? It is not a Church, nor a party, nor an evangelization society. The Alliance is an association or combination of those who are agreed in holding what you believe to be the great leading truths of the revelation which God has given us in His Holy Word, as they are set forth in the articles which form your basis of agreement. Feeling that you are one in this, you are content to differ on many minor points in matters of ecclesiastical order or government. Your union in the greater matters does not mean that you are indifferent to the lesser ones. But these you feel you can for the time place on one side and leave in abeyance while you join with one another in united conference, and united prayer, and united action—the importance of which you all equally realize, and for the furtherance of which you all equally strive.

What, then, is the relation of the Evangelical Alliance to the evangelization of the world? Its very name, "Evangelical," implies that it has something to do with evangelization; and yet this is not directly the work which it has in hand. You would not be worthy of the name of an Evangelical Alliance if you were indifferent to the spread of the Gospel in the world. What is your share in this work?

1. You help by your organization to call special attention to, and to manifest in a manner easy to be understood, the essential unity of the true disciples of Christ. This has a great deal to do with the evangelization of the world. The world makes great use of the divisions and distractions and quarrels of Christendom as a pretext for rejecting Christ's message: Wait till you are agreed, it says, and then we will listen to you. The more the real unity of Christ's people is made manifest, the more this objection will lose its force; the more will the Gospel be realized as a living power. "That they all may be one" is Christ's great prayer; "as Thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou has sent me." The unity of Christ's disciples for which Christ prayed, is to be manifest to the world; that so the world may receive God's testimony to His Son; that is, that the world may be evangelized.

It is unity the world is to behold, not uniformity; substantial oneness in spite of differences; unity derived from a common spiritual nature, from a common heavenly life; fellowship with each other, arising from fellowship with God the Father and His Son Jesus Christ. This is the unity of Christ's disciples. But this union is too deep and holy for the world to see. If it is manifest to it, it must be by the outward fruits which it produces; by the external form which it assumes.

When men see those belonging to different churches, and called by them by different distinctive names, rejoicing in their common name of Christian and meeting together for brotherly intercourse and conference concerning their common faith, they will discover a deep unity underlying the superficial distinctions; nay, the very existence of these notorious distinctions, makes the real oneness all the more marked, and the world is

more ready to believe that Christ the Saviour, in whose name they meet and whom all adore, was sent of God.

2. You meet, not only for conference but for united prayer. Real united prayer is a blessed bond of union, the best security for peace. Bitterness, and wrath, evil speaking and clamour, unkind judgments and hasty imputations of wrong motives, ought, indeed, to be banished by those who meet to kneel side by side, having access through the same Saviour in one Spirit to the one God and Father of all. The Evangelical Alliance has done much for the evangelization of the world by calling attention to the importance of united prayer and by taking the lead in promoting it throughout the world. The January Week of Prayer was established by the Evangelical Alliance at its formation in 1846, but it was from a missionary station in India that special attention was first called to the need of united prayer for the evangelization of the world, and the Alliance was requested to extend its annual invitation to all Christ's disciples. The society took the matter up, became responsible for the practical details necessary to circulate the invitation far and wide in the various nations of the earth, and undertook to suggest each year appropriate subjects on which to draw near the throne of grace. Translated into a great variety of languages the invitation goes forth year by year, and at one special season men of all kindred and nations and tongues, united in the bond of common prayer, seek for God's blessing on the Church and on the world, for the spread of the Redeemer's kingdom, and for the outpouring of the blessed Spirit. The tidings received from many a distant mission station, from many a dark land where Christ's followers are contending earnestly for the faith in the face of tremendous difficulties, tell of the happy influence of these united gatherings and of blessings of awakening, renewing, edifying grace received in answer to the prayers thus offered. It cannot be doubted, too, that many who do not join the Alliance gatherings have followed the example set them, and have realized more than they ever did before the all importance of special prayer by the Church for the Church's missionary work. By the invitations it has issued, by the help which it has given, by the influence it has exerted in this matter, the Evangelical Alliance has, we are sure, by God's blessing, done much to promote the evangelization of the world.

3. Again, the Alliance, by helping Christ's people to a better knowledge of the work in the great mission field carried on by others, with whom they are not directly associated in such work, and of the special difficulties under which it is conducted, fosters the sympathy which all should feel for those engaged in Christ's work by whatever name they are called. We are all, of course, specially interested in the work of our own particular church or society. It is, I believe, one of the conditions of successful missionary work that it should have that unity of purpose and method and directness of aim, which are secured by its being thus carried on. But there is a danger lest the attention be fixed so exclusively on our particular field of labour that we have no eyes or ears for what is being done by other agencies. Ignorance of and want of appreciation of one another's work leads to distrust, suspicion, overlapping, waste of energy; and so the work of evangelization is hindered. This widening of Christian sympathy is one of the most

Important results of the missionary conferences held at home and abroad, which reached their highest development in the great missionary gathering of 1888. It is also a very blessed indirect result of societies like the Bible Society and the Religious Tract Society, which act as helpers to missionary workers everywhere, and bear from all parts of the world the Church's needs and the Church's work. The Evangelical Alliance has done much in this direction, especially by its conferences held in various European countries every five or six years, when reports are presented on their religious condition; and when thus gathered together, they hear from one region after another of what is doing by means of agencies, in their outward and ecclesiastical character differing often most widely from another, but owned by the same Lord to the spread of the truth and the salvation of souls. Those present return home with widened sympathies, refreshed spirits, and quickened zeal.

4. Much, also, the Alliance has done in giving effect to the sympathy which all true members of Christ's Church must feel for the trials and sufferings of their brethren. If one member suffers all the members suffer with it; and the story of persecution and hardship, it may be of bonds and imprisonment endured for Christ's sake, cannot but touch very deeply the hearts of those who follow Him in happier circumstances. It is a distinctive feature in the operations of the Alliance that it gives special attention to such cases. It would be a long story indeed if I were to mention, in detail, how by God's blessing it has been able to carry out successfully a task, often of the most difficult and delicate nature, of intervening with the weighty influence it exercises as a body representing the united Christian sympathy of many churches and many countries in the cause of religious liberty. Where the influence is by wise and temperate remonstrance, restrictions are removed and liberty increased; the Word of God has freer course, and a fresh impulse is given to the evangelization of the world. The history of the progress of the Gospel in Italy, Spain, and other countries bear witness that it is so.

5. It is the everlasting Gospel which is to evangelize the world. The only true evangelist is he who goes with the Bible in his hand to testify of Christ. The belief in the divine authority and inspiration of Holy Scripture stands first in the articles of your common agreement. The world will never be evangelized except by those who believe in the divine origin and authority of the message which they bring. So in all your conferences, at home and abroad, honour is paid to God's inspired Word. It is sought to draw forth from the inexhaustible Treasure House things new and old, and to bring before those who there assemble that which may keep their faith and confirm their assurance, that in spite of the proud assertion of unbelievers and the adverse conclusion of a hasty criticism, God's Word remains for ever true and never fails.

These, then, are some of the ways in which the Evangelical Alliance may claim to take its part in the evangelization of the world. May it never be forgotten, in conclusion, the influence should be a real and practical one on all its members, and on all who attend its gatherings. We come here not to talk about unity, but to exemplify it. Each must strive after it in his own individual life and sphere of action. The influence in the cause of

peace and charity of the individual Christian has a great deal to do with the evangelization of the world.

Think of the hymns in which we all delight to join, what a rebuke they are to narrow systems and intolerant exclusiveness. The war songs of the Christian Army are not drawn from one church or one denomination. We worship in our several churches and chapels, each according to the order which is most in accordance with his convictions; but we raise our hearts to God in songs of praise and outpourings of Christian experience, put into our mouths by those from whom we differ. Churchmen, then, sing in the chapels, and Nonconformists in the churches. None of us would be content to do without Bishop Ken to lead us in the evening hymn, and without Toplady in "The Rock of Ages," or Wesley in "Jesus, refuge of my soul," or Newton in "How sweet the name," or Watts in "When I survey the wondrous Cross," or Bonar in "A few more years shall roll," or Heber in "From Greenland's icy mountains," or Williams in "Guide me, O Thou great Jehovah," or Keble in "Sun of my soul," or Montgomery in "Hail to the Lord's anointed," or Doddridge "Hark the glad sound," or Robinson in "Come thou fount of every blessing."

Yes, as we listen and join in these strains so various in their authorship—so one in the spirit and meaning—we say, in spite of outward appearance and external differences:—

Like a mighty army moves the Church of God,
Brothers, we are treading where the saints have trod.
We are not divided—all one body we—
One in hope and doctrine, one in charity.

THE JESUITS' ESTATES QUESTION IN CANADA.

By the Rev. F. H. MARLING (late of Montreal):—

Among the earliest of those who took possession of Canada, or "New France," in the seventeenth century were members of the "Society of Jesus." Their "relations" have been long published, and all the world knows the story of their marvellous enterprise in discovery, their heroism amidst "perils in the wilderness" and savage men, and their zeal in propagandism. Yet from the beginning and throughout, alongside of these admirable traits, there were found in their proceedings the insatiable ambition, the eagerness for property, the double-dealing and the thirst for domination, which have marked the order everywhere. By grants from the French king and private donations they accumulated a large amount of land—some in the heart of cities, some in whole seigniories consisting of forests and farms, and some in detached portions—in all, tens of thousands of acres.

At the time of the conquest of Canada by Great Britain, in 1759, private owners were secured in their property, and the free exercise of the Roman Catholic religion was guaranteed, "so far as the laws of Great Britain will permit;" but the Jesuits' Estates were expressly reserved in the articles of capitulation of Montreal and Quebec, "until the king's pleasure be known." At that time the laws of Great Britain forbade the existence of the order which was suppressed in France in 1761, and by Pope Clement VII., "utterly and for ever" in 1773. After careful examination of the question by the law-officers of the Crown in England, the property was taken possession of on behalf of the king, the

surviving members of the Society being allowed to remain in the College at Quebec as long as they lived, and the estates were devoted to public education. But the Church of Rome, through its Canadian Bishops, has uniformly laid claim to the estates, on the ground that the Pope, as representing the Church, was the proper heir of all property forfeited or abandoned by any religious order. Consequently, though the Crown has held the property, sales of the most valuable portions have been frustrated by episcopal protests. Purchasers have thus been frightened away, and the representatives of the Crown have been fettered. And this, through the appropriation of the estates to education, has been recognized and proclaimed by the Imperial, the Federal, and the Provincial Governments.

In course of time the Imperial Government made over the estates to that of Canada, and Canada devolved them upon the Province of Quebec, which has a population predominantly Roman Catholic and French. But the destination of the proceeds was not varied; they went to form an Education Fund.

Such was the state of the case when, in 1888, the Premier of the Province of Quebec—himself a French Canadian Catholic—addressed himself to the settlement of the question. He had recourse directly to the Pope at Rome! Addressing the Cardinal, Prefect of the Sacred College of the Propaganda, "with filial consideration," he begged to be informed if his Eminence "saw any serious objection to the Government selling the property, pending a final settlement of the question of the Jesuits' Estates," and proposed to hold the proceeds of such sales "as a special deposit, to be disposed of hereafter, in accordance with the agreements to be entered into with the parties interested, with the sanction of the Holy See."

This, let it be noted, is the proposal to the Pope by a sworn adviser of her Majesty's representative, in relation to property confiscated to the Crown a hundred years before! The deliberate action of the Crown and the legislation of Parliaments were to be set aside as acts of "spoliation"—the very term used by Cardinal Taschereau, of Quebec; and the very comprehensive claim of the Holy See to all possessions of religious orders that became unable to hold them are clearly recognized. The Pope must consent to the sale, and he is to direct the distribution of the proceeds. In so far as this matter is concerned, the Sovereign of Great Britain is set aside, and the wearer of the Triple Crown reigns in her stead! It seems to Canadian Protestants a matter of the gravest moment that such a transaction should take place in any part of her Majesty's dominions. The precedent is one that is sure to be greeted when the time seems ripe for pressing demand—never abandoned, from time to time asserted, yet held in abeyance for a convenient season—for the restitution to the Roman Church of ecclesiastical property at home. If settlements of one century old may be thus disturbed, so may those of three centuries. And how wide a swath that process would cut in Great Britain is better known to you than to a Canadian delegate.

Cardinal Simeoni in due time informed the Canadian Premier that "his Holiness was pleased to grant permission to sell the property" and that "he allowed the Government to retain the proceeds as a special deposit to be disposed of hereafter with the sanction of the Holy See." Does not everyone

recognize here the very tone of a Hildebrand, exercising the full powers of a vicar of the King of Kings?

Then ensued negotiations with the representatives of the Jesuits in Canada as to terms. The Government "did not recognize a *civil obligation*" to make restitution; but did acknowledge "a *moral claim*"—a very disastrous admission. The value of the estates was claimed by the Jesuits to be fully 2,000,000 dols., or £400,000. But the sum of 400,000 dols. (£80,000) was finally agreed upon, with the addition of the common of Laprairie, opposite Montreal, as "a monument to commemorate the eminently Catholic and Conservative act" about to be performed. On receiving this "compensation" the Provincial Government would receive a perpetual concession of the Jesuits' estates from the Jesuit Fathers, in the name of the Pope, the Sacred College, and the Roman Catholic Church in general. The Government proposed to grant, at the same time, a special sum of 60,000 dols. (£12,000) for Protestant superior education.

All this lengthened correspondence was embodied in the preamble of a Bill submitted to the Legislature of Quebec—the most extraordinary preamble, it is safe to say, ever prefixed to a legislative measure. It passed without very serious opposition, only a few of the Protestant minority of members making any protest. It must be confessed that they and their constituents have been too long used to the dominance of the Roman Church in the Province of Quebec to be aroused as they ought to be by one mere aggression—for it should be known that the Church of Rome in that Province has powers possessed by no other. The law empowers it to tax its own people for the building of parish churches and to levy tithes upon their crops of grain. Its religious orders possess immense properties exempt from all taxation. It controls public education, save certain rights of the "dissident" population. Its "parish" system interferes with municipal government. It supersedes the civil authority in the matter of marriage licenses, dispensations, and so forth. A cardinal, as a prince of the Church, claims equal honours with the Lieutenant-Governor at the opening and closing of the Legislature; and larger claims are being put forward from time to time in the direction of the complete supremacy of the Church over the State. And all this is done through the *forms* of British constitutional liberty, under laws passed by the representatives of the people. Under the pressure of such conditions, the Protestant minority in the Province is gradually becoming reduced in numbers, and Quebec is virtually coming under the temporal power of the Pope.

It was the Evangelical Alliance for the Dominion of Canada, formed in October 1889, that sounded the most effectual alarm as to the impending danger. The people in all the provinces were stirred as by no other public question for many years. Petitions to the Governor-General for the disallowance of the Bill were numerous signed and an "Equal Rights Association" has been formed out of members of both political parties, which is pressing the matter before the Federal Government and the Courts. When the question entered on its political phase, it was manifestly improper that the Evangelical Alliance should take the lead in the agitation. For the same reason, reserve is practised in reporting upon the matter here. It must suffice to say that the Dominion

Parliament, being appealed to, refused to interfere, mainly on the ground that the matter lay within the powers of the Provincial Government. The Governor-General was "advised" to refuse to interfere. Further steps are now being taken before the Government and the Courts. It is very likely to come before the Queen on final appeal.

The case ought to be fully understood by our fellow Protestants in Great Britain. "If one member suffer, all the members suffer with it." You may help us greatly, at least by sympathy, perhaps in more practical ways. This Alliance has often interposed with powerful effect on behalf of oppressed Protestants in foreign lands, and cannot be powerless when your own fellow-subjects are concerned. At all events, this story of recent events in Canada may serve as a warning of what is certain to come up, in some form or other, in England. Rome has never abated one jot or tittle of her claim to supremacy over all the kingdoms of the earth. Her yoke may have been cast off here and there, as in this happy land, but she stands ready to put it on again; and she can bide her time. Within the memory of men now living she has wonderfully advanced her position in this free Protestant England. It is her policy to speak with soft and soothing voice; but all the time she is pushing her way to the acquisition of larger powers and higher position. It seems "liberal" to trust her blindly, and say that "there is no danger here" of any return of the persecutions of the dark ages. There are within our own camp too many who are longing to clasp hands with the "Elder Sister." We want more backbone all along the line, in the Church and in the State; and if we demand this of men in high places, it must be supplied from below, that is, by everyone of ourselves.

English Christians, beware! Listen to this witness from over the sea, and see what is possible under the British flag. Help your Canadian brethren as you have opportunity. And "give place by subjection, no, not for an hour" to that relentless power which is ever seeking to overthrow your freedom and your faith.

GOD'S PEOPLE—A ROYAL PRIESTHOOD.

By the Rev. CLEMENT CLEMANOE, D.D.
(Croydon):—

A sacrificial priesthood no longer exists among men; it has had no place since the Lord Jesus Christ caused the sacrifice and the oblation to cease. There now exists only the Priesthood of the Son of God and the common priesthood of all holiness. At the same time, whether Christian people generally clearly understand what it is for them to be priests unto God, we are by no means sure. Perhaps, indeed, the offensive claims of an encroaching officialism have created such antipathy to the very word "priest" that some will not even look at all into its meaning. And yet, if we wish to gain power against sacerdotalism, we must be prepared to point out what the New Testament priesthood is, and to show that it is such, that were it fairly and fully manifested, it would leave no excuse, yea, no room for the usurpations of modern Christendom. But, unless we are greatly mistaken, evangelical Protestants have almost everything yet to do in this direction. . . . And yet, surely this needs to be done. For our part, we never felt with such strength of conviction as at the present

moment, that Christian people will never fulfil their mission to the world, nay, that they will never realise what that mission is, until they lay hold of the true meaning of the expressions, "Priests of the Lord," "a Holy Priesthood," "a Royal Priesthood," "Kings and Priests unto God." Perhaps to trace the past meaning of the word "priest" will help us to seize more clearly its present significance, and to indicate the bearing of the whole on our churches and times.

Generally speaking, it is understood that a priest is ordained on behalf of men with respect to their concerns with God; and connected therewith is the thought that they have nearer access to God than others; that they go to Him on behalf of others; that in offering sacrifices to God, they, as it were, render honourable service to the King of Kings, in their own name and that of the people they represent.

We find a priesthood in Israel before the institution of that of Aaron. In Exodus xix. 22 we read: "Let the priests also which come near to the Lord, sanctify themselves." But on the very day when that command was given, the grand national consecration of Israel as a kingdom of priests was declared also (Exodus xix. 6). That nation was a priesthood for the world; within it there was to be a priesthood for the nation. One tribe in the nation was selected to handle divine things; out of the tribe one family; out of the family one individual, who should enter the Holy of Holies—He alone. That, but once a year; that, not without blood. The duties, moreover, of the priests were far wider and larger than they are generally supposed to be. The priest had, indeed, to offer sacrifice. But very much more belonged to him; he had charge of the sanctuary and of the altar and was to keep the fire ever burning there. In the absence of the judge, the High Priest was supreme ruler. The Levites were a warrior caste to lead on Israel to war. The priests were to blow with the silver trumpets, to sound an alarm, and to encourage the army in a toilsome march. The priests, too, had charge of the law: they were to guard it for the people and to expound it to them. So that men saw in the person of one or other of the priests—intercessor, leader, guide, teacher, oracle and friend. Through him they approached God. Through him God spake to them. So great was the honour and the weight of the priestly position that no one might take this honour unto himself, but he that was called of God. He must have compassion on the ignorant and on them that are out of the way, and be a true pleader with God for them in the holy place or the holiest of all. Whatever, in fact, representative men could be or do to help the people towards God and the right—towards purity, bravery and truth—all that was charged upon one or other of the priests!

The law has given place to the Gospel. The Gospel has not destroyed the law, but rather fulfilled it. God has changed forms, but not principles. The one great High Priest who has passed through the heavens alone embodies in Himself in perfect form all that the priest could be; in the sacrificial part thereof, as an offering for sin, and in His intercession and administrative work above, His work stands, and ever must stand, peerless and alone. But yet as Israel was to be a kingdom of priests, so are believers now. What does that mean? The expression masks a distinction, points out a privilege, indicates a trust.

The phrase, "Priests unto God," marks a distinction.

John, in the Apocalypse, gives the individual aspect thereof; Peter, the collective; and as he thus addresses believers "scattered abroad," we come to the conclusion that the honour which was once conferred typically on Israel as a nation, now belongs to the entire body of believers. Yes, the mass of regenerated men makes up this priesthood. The distinction is broader, yet narrower, than of old. Broader, for it includes all regenerated souls. Narrower, for it includes only regenerated souls. The distinction is not found in a class or an order; nor is it in this church or that to the exclusion of others; it belongs to all who are "alive unto God." Christian priests are made such by God. No man can make one of God's priests. They are created by a new birth by the Spirit of God alone. They are all cleansed with the blood of the Lamb. They have on the fine linen, which is the righteousness of saints. They are consecrated to God. They yield their bodies a living sacrifice to Him, and for this service God sets them apart by an unction from the Holy One.

The phrase indicates a Privilege.

Not only are they marked off from the world by the new birth, the cleansing, the robing, the consecration, and the anointing—all of God—but being thus marked off, there are privileges specially their own. (a) They, in a more endearing sense than others, belong to God. All men are His as the creatures of His power; these are such as the children of His grace. (b) They have access to God. While the multitude stand in the outer court and get no further, these come into the holy place, yea, into the holiest of all, by a new and living way, consecrated for ever for the use of all who come unto God thereby. (c) They share with the Lord Jesus Christ the government of the world. They are a royal priesthood, and when they, being full of the Holy Ghost, act up to their divinely-conferred prerogatives, by the presentation of truth, they will sway the world's intellect; by the demand for righteousness they will touch the conscience; by the philanthropies of love they will win the heart.

The phrase discloses a Trust.

On God's priesthood there is a trust conferred; and this, which we fear is the least recognized, is, perhaps, the most important of all the features of the Christian priesthood. A TRUST CONFERRED.

Christians, as God's priests, are mediators between God and the world; in the highest sense, indeed, there is but one mediator between God and man—the man Christ Jesus; but yet, in a sense forgotten to a mournful extent, Christians are appointed pleaders, intercessors with God. In heaven is the Father whom the world knoweth not. Before us is the world lying in wickedness. Betwixt them stands the believer, that with one hand stretched out towards the world he may plead with men for God, that with another hand uplifted to heaven, he may plead with God for men.

Christians, as God's priests, are depositories and guardians of God's truth. The priest's lips should keep knowledge. The Church of the living God is the pillar and ground of the truth; saints are put in trust with the Gospel. Yea, as God's priests, we have to sound the battle-cry, and for the defence of the faith, to summon each other to the holy war.

As priests, religious sacrifice and ritual are ours.

We have to offer up spiritual sacrifices. What are these? An apostle tells us that religious ritual is to "visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James i. 27). Oh! if all believers would rise up to this, we should indeed have an Order of St. James appointed by God, we should want no such appointment by man as is now suggested to meet the needs of the age. A sublime ritual of the Christian priesthood is this! Think of it! To be pure as a sunbeam, gentle as heavenly love, and like a ministering angel for the sorrowing soul. Sirs, we need no so-called real presence in the bread and the wine, no costly garments richly embroidered, no tapers nor incense, nor white-robed choristers nor intoned service. This sensuous ritual may attract its crowd—it does, it will. It is put down for a revival of religion. In our judgment it is a mark of its very serious decline. It is not in these our ritual lies, but in works of mercy, in holy living, in faith and love, in fellowship of heart, in unity of soul. This is the "pure religion." Christianity can dispense with sensuous adornments; she despises the meretricious pagan trappings with which services are disfigured, that are carried on in her name; she sees the deep deep need of man, to which externalism is an affront, a mockery, a snare.

As God's priests, the cause of God's love and righteousness is ours. We are to be God's mouth-piece to the people who care not for Him. Only those who love God's cause can uphold it; but they can, they will, for they are endowed with the Holy Ghost and anointed for this. As God's priests, we are to live for the sake of helping our brother-man in things pertaining to God; by showing that we most effectually redress the wrongs of society, by securing the rights of God; or, in other words, that men will realize the world-encircling bond of brotherhood only as they become one in Christ Jesus; and that all that is best and noblest in human socialistic dreams, becomes possible only as men are individually saved, becoming fellow-citizens with the saints and of the household of God!

If all this be included in the deep meaning of the name "a royal priesthood," will it not be well for each believer to ask himself the question, "Am I fulfilling my function as a 'priest unto God?' " We sometimes sing—

'Tis His love His people raises
Over self to reign as kings;
And as priests, His solemn praises
Each for a thank-offering brings.

And I greatly fear that such hymns as this lead us astray. No doubt until a man rules himself he is unfit to reign over others. But, is it the main idea of a king to rule over himself? Surely not; he is for others. So is a priest; he is ordained for men. And the meaning of the Holy Ghost in calling believers priests is that He means them to co-operate with their great High Priest in the salvation of the world. A priest as such was always for the sake of others. No man ever was a priest for himself alone; and Christians are Christians not for themselves only but for others. Charles Kingsley once said, "I am nothing if I am not a priest." And we ought to say, "I am nothing if, as a priest unto God, I cannot help my brother man towards God and Christ and heaven." And, when believers fully act out their priesthood it will be

seen to be the only priesthood the world needs. We should like to develop two points hereon, but time forbids more than a hint or two. 1. That which an official priest pretends to do by virtue of his office is not needed. What is that? The priest pretends to repeat in the mass the sacrifice of Calvary. Abhorred be the thought! Repeated, the Saviour's sacrifice cannot be. "By one offering He hath perfected for ever them that are sanctified." Let the appropriation thereof by faith be renewed again and again; but its repetition—never! The offering of the body of Jesus Christ was *once for all*!

The priest pretends to give the Lord's body and blood to the people. But the Lord Jesus Christ gave them to us Himself. So far as they are sacrifices, He gave them to us when He died; so far as they are food, He gives them to us now He lives, and we have a whole Christ to live upon always. We need neither Church nor priest to give Him to us. If, indeed, we were dependent on priests for our Saviour's body and blood, what starvelings we should be!

The priest awaits the sinner's confession. But, if men knew how very near the Lord was to them, they would think it an impertinence indeed for any official to edge his way in between the soul and the Saviour. The priest gives absolution. True, the Lord said to his apostles and others: "Whosoever sins ye remit, they are remitted to them, and whosoever sins ye retain, they are retained;" but then a study of the Acts of the Apostles will show how they exercised that function; besides, to many in the early Church was imparted the gift of the discernment of spirits; and where this is given, absolution, declaratively at least, is possible. Still, as for me, rather let me get up close to my Saviour, and hear the gentle whispers of His Spirit, "Thy sins are forgiven thee," and another absolver I do not need.

But while none of these things are needed; on the other hand (2), that which is needed can be done without any sacerdotal office whatever. Cannot you, as Christians, unbar the evil of sin? Can you not open up the truth of God to men? Can you not invite the sinner to the Saviour, and plead with men to come to Him? Can you not from your own experience of a Saviour's love, help to chase away doubts and difficulties from the minds of others? Cannot you rush to the people's aid, when they are in any trouble, and share their burdens and their cares? Oh, Sirs, it is this heart and life-work that the world wants. And yet, did it ever occur to you to ask—taking professing Christians as they now are, the bulk of them scarce catching so much as a glimpse of their priestly mission—would things be better or worse, if the so-called priests of all the churches were to cease? The late F. D. Maurice said, "Never try to take from a man the shadow of a truth which he may hold, unless you are prepared to fill up the blank by the substance instead." And we confess, when we try to apply that canon to the case in hand, when we ask, "If sacerdotalism vanishes, are Christians ready to step in at once to fulfil their functions as 'priests unto God?'" We see not how we can possibly give any other than a negative reply. Yet if, as Christians, we cannot meet every need of men, let us stand ready to confess that by our inadequacy we stand convicted of grievously falling short of our high calling. It is time that instead of merely

asking "Am I safe?" we should inquire, in desperate earnestness, "What am I doing to prove myself a priest unto God, by living to save my brother?"

RELIGIOUS CONTROVERSY: IN WHAT SPIRIT SHOULD IT BE CONDUCTED?

By the Rev. JOHN CULROSS, D.D. (Principal of the Baptist College, Bristol):—

This is the question to which I have been asked to give some answer to-night. It does not relate to method, to mental equipment, to weapons, nor even to that which is the ultimate appeal in all matters of religious controversy—the Word of God. The question is as to the spirit of the disputant; and I shall try to answer it very briefly in two remarks. First, what I may call the "Truth-spirit" is essential in all controversy on religious matters. That spirit is of divine creation, it belongs to the creative power of the Holy Ghost. It is in this spirit that all personal inquiries and investigations into revelation must be conducted. It is the spirit that loves and values and desires and welcomes God's light. It is the spirit that can say the 119th Psalm. It is more than the mere willingness to receive the light. It is more than fairness that holds the balance even. It is the spirit that longs to know God's mind and will—God's truth. In its loftiest form there is an element of passion in it, combined with an element of reverence. "My soul breaketh for the longing it hath unto thy judgments at all times." To some of us, through professionalism or other causes, it may be chiefly a memory. We look back and recall the hours of delight, of passionate joy, almost rapture, when we were wont to thrill to divine revealings. Such delight, it may be, is now strange to some of us; has perhaps become largely a tradition of our earlier years. If so, we have suffered a greater loss than we know—one of the greatest losses a Christian man can sustain. Youthful enthusiasm may be toned down: but this truth-spirit, this eager longing for God's light, this delight in divine revealings to the soul cannot be depressed without loss of the most serious kind.

Now, this truth-spirit must be brought into all our controversy. If we cannot bring it in, let us hold our peace. The result of bringing it in will be to redeem religious controversy from being the narrow, bitter, and confused thing it so often is—when Christ is "wounded in the house of His friends." Controversy in this case will become the means of widening the area of light.

Animated by the truth-spirit I cannot fight for victory; I cannot introduce personalities; I dare not be unfair to my opponent; I dare not quibble with him; I dare not stoop to controversial tricks in order to confute or silence him. Animated by this spirit I shall not be overawed by great names or by great men. If any man occupies a great position, worthily won and worthily held, I shall listen calmly, patiently, sympathetically to what he has to say; just as I would to the humblest and most unpretending Christian man. But it must be in the spirit of the old words, "Of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person."

Animated by the truth-spirit I dare not be silent on any present-day truth—any truth that ought to be spoken out just now. I dare not be silent about it from considerations of expediency, or self-

interest, or love of peace, or any other consideration. We may differ on important questions; good and honest men often do, although I believe that good men are much nearer one another than they sometimes think; and a little patience and brotherly frankness would often show that behind jarring words there is substantial harmony of faith. I have come to that conclusion long ago. But, if we do differ, let us do it in a brotherly way. Let us treat one another with consideration, with justice, with Christian courtesy, and with a profound reverence for conscience. But I may not lay any present-day truth on the shelf from any consideration relating to myself, saying, "Let us agree to differ about it." All covenants to do so are disannulled by loyalty to Jesus Christ.

One more point on this head. Animated by the truth-spirit, I shall accept the truth with all its practical consequences. That is saying, perhaps, more than one should say, unless he has fairly faced what it means. If we would learn the truth, we must be prepared to accept the consequences of it; embodying it in deed and life. "If any man will do His will, he shall know of the doctrine." That is a divine principle, and God will not depart from it. This, I repeat, is the spirit in which religious controversy should be conducted—the spirit that loves, that values, that lies open to God's light, and that is prepared to walk in that light at whatever hazard. Let God's truth prevail, although it should rebuke us, humble us, even deprive us of station and of our daily bread. That is the first thing.

The second part of my answer relates to the man on the other side—my neighbour, my Christian brother, or my unbelieving antagonist. "Speaking the truth in love"—truthing it in love—that expression brings the thought into view. If a man love truth well enough, no fear of his charity. He will not retire into his corner and scowl across at his neighbour. If charity means love, I shall love my neighbour from whom I differ. Love will get into our controversy, and will rule it. The love of truth goes naturally with the love of my neighbour. With Christian love in my heart, I shall not hurl the truth at my neighbour in passion or contemptuously; rejoicing in his discomfiture; fancying that I have won a victory when I have put him to silence, or shown that he is wrong. With Christian love in my heart, I shall not sit down in the judgment seat and judge my brother. That seat belongs to Jesus Christ, and no man may sit down there but Jesus Christ alone. With Christian love in my heart, I shall lay aside bitterness and rudeness and scorn. "Shall we call down fire from heaven?" Alas, the fire of controversy has too often been brought from the bottomless pit. The wrath of man worketh not the righteousness of God; nor do the fires of Smithfield; nor the unholy fires of sarcasm and hatred. Love must enter into religious controversy, else we shall go wrong, on both sides probably.

But is this love a kind of soft, easy, good-natured yieldingness? On the contrary, love is strong and firm. It stands upright; it has backbone. Love is brave and chivalrous. Love is plain-spoken, even to ruggedness; as witness Martin Luther, or John Knox, or stout Hugh Latimer. Love can have indignation. The Christian man who cannot be indignant is not worth very much. Such men have never done much

good in the world; have never wrought deliverance in the earth. Christ had indignation—righteous indignation—and he who cannot be angry, as old Fuller says, "hath a maimed mind." It is one of the weaknesses of our modern Christianhood that it fails to wield the power of rebuke. We can scold, we can upbraid, we can call names, we can taunt and provoke, and do a good many other things in that line; but love only can wield the power of rebuke—as Paul withstood Peter to the face because he was to be blamed. It is in the blending of the truth-spirit and the spirit of love that fitness lies for conducting religious controversy. If we have them blended in our breast, we shall do good through controversy. We shall be able to respond rightly to the call in the New Testament to "contend earnestly for the faith once (and once for all) delivered to the saints." But if we lack these two elements, then we had better not touch this business. I have nothing more to say except this: Let every controversialist—whether at tea-tables and privately or publicly—examine himself, lest he come under Christ's rebuke: "Ye know not what manner of spirit ye are of."

THE PRESENT NECESSITY FOR FIRMLY AND FULLY MAINTAINING THE DIVINITY AND ATONEMENT OF OUR LORD JESUS CHRIST.

By the Rev. E. E. JENKINS, LL.D. (Hon. Sec. of the Wesleyan Missionary Society).

This subject was assigned to me by the Council of the Alliance. I do not understand my task as including a theological statement of the doctrines upon the maintenance of which we are invited to insist. The proofs upon which they rest will have an incidental consideration, and the treatment of the subject should strengthen our faith in their impregnable position and renew our jealousy for the honour of our Master.

The necessity for maintaining the deity and atonement of the Lord Jesus becomes apparent at once when we think that the achievements of the Christian religion from its beginning were accomplished through a belief in the godhead and sacrificial work of its founder. Those happy revolutions in the life and literature of nations which followed the march of the Christian faith were not due either to the doctrines or energies of any of those schools of theology which denied the equal deity of the Christ. The power which ever accompanied the proclamation of Jesus was not the influence of a great teacher whose wisdom and life gave him unrivalled eminence among the sages of mankind: it was rather the manifestation of a form or incarnation of God. This explains the irresistible fascination of the Gospel for the unlearned, the poor, the suffering, in one word for the peoples of the earth. To those who affirm that what is required of the Church of this age is an exhibition of Jesus the man with men, their fellow in labour, in poverty, in humility, in suffering and death, it may be sufficient to reply that the human side of Christ, to have the significance and virtue ascribed to it, must be God in the flesh. The manhood of Jesus would not arrest us and invite the admiration and worship of men, if there were not behind it and in it the mystery of a superhuman nature. Let the godhead of Christ go, and the manhood goes with it, and there is no Christ left. The Church knows nothing of Jesus as a man of common origin with ourselves,

moving under the same system of laws and subject to the same natural decrees.

Those who dispute the miracle of the conception and the miracle of the resurrection, and yet exalt Christianity as the supreme moral power of the world, might test the soundness of their view by asking this question and giving to it an honest reply: If their opinion of the personal rank of Jesus were to become the doctrine of all His followers, and His alleged fellowship with God were universally regarded as one of those superstitions which a devout imagination had attracted to His name, and which science had made obsolete, would the Christian religion, retain its moral supremacy? We must not confound moral power with moral law. In our present imperfect intelligence and strong animal selfishness, the power of a law is not its inherent equity and reasonableness, but the authority of its sanctions. You may construct a moral code from the precepts of Buddha, but there is no sanction behind it to furnish an adequate motive of obedience. Let it be once proved that God is not in your moral law; that the decalogue, for example, is a digest of human observations in a legal form, borrowing a spurious authority from the fictitious terrors of the supernatural; in other words, employing a lie to discountenance lying, and your entire structure of morals rests on the shifting sand of human opinion. In admitting the necessity of proclaiming and defending the deity of Christ, we must bear in mind that the modern assailants of the doctrine restrict their opposition for the most part to the miraculous elements that underlie the narratives and doctrines of the New Testament. For the personal purity and moral teaching of Jesus they reserve an unqualified eulogy. The strains of their applause might sometimes be mistaken for worship. They paint the charm and beauty of His character in the colours of a sincere admiration, and they place the wisdom of His precepts and lessons far above all similar inspirations of human genius. Every age will generate its particular form of anti-Christ; but in no age of which I have any knowledge did the incarnation of the anti-Christ so nearly resemble an angel of light as in the discussions, the literature, and the movements of the present day. We have to contend with an infidelity which avows its unbelief from the pulpits and platforms of the Church; which, with singular dexterity, dispenses with the logical formulæ of controversy, and, instead of disputing them, parodies most artfully the struggles, the aspirations, and the victories of faith, impressing upon them the veresimilitude of story and song. The public will not read treatises; they are scared by the very sound of theology; but they will read a novel, or an article in a popular journal; and the satanic angel of light enters our homes, joins the family circle, and corrupts the sacred simplicity of our sons and daughters. It is almost impossible for the popular eye to discriminate through the mask of a charming literature the ghastly presence of anti-Christ and atheism.

The service required of us just now is a fearless statement of what is involved in the rejection of Christ's divinity. The one stumbling-block in the way of its acceptance is the miracle; not any specific miracle, but the miracle as such; the alleged sovereignty of an invisible power over natural law; an intelligent will behind it, mastering its decrees and indicating the presence of

another and higher government. If this personal will be granted, the mind conceding it is relieved of all further embarrassment; it will not care to hesitate between miracle and miracle, and it will quietly rest itself upon the testimony of the most stupendous of all miracles, the resurrection of Jesus from the dead. As a celebrated thinker once observed, let the resurrection of Jesus be proved, and the reception of all Bible revelations follows. Here, at this point, the reason of man has stood still; if it passes beyond and crosses the boundary of faith, it leaves the guide of experience behind, and encounters a method of obtaining knowledge so new that it has to dismiss the pride, if not the use, of its attainments, and begin over again its thinking and its learning through impressions and emotions like a little child. The kingdom of this new knowledge and philosophy is the kingdom of heaven as distinguished from the principles, the administration, and the progress of Nature. It is of this new sphere of thought and acquirement that our great Teacher speaks in that cardinal saying, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. xviii. 3). The difficulty of reason in accepting a miracle, so far from being a modern impediment suggested or formulated by science, is the most ancient of all the stumbling-blocks of faith. Jesus recognized it at the door of His kingdom. It nearly proved an impassable barrier to the reasoning of an apostle in Athens; its defeat in Corinth and Ephesus marks the most brilliant of the many victories of the missionary campaigns of Paul. It is answerable for the most painful controversies and the most disastrous heresies and divisions that the Church has known through all the centuries of her career. It confronts us this day; not presenting the coarser form of an objective resistance, but approaching us with insinuations of agreement and sympathy, affecting to make us sharers in a triumph which science had rendered inevitable. It is not likely that any change in spirit and posture will blind us to these subtle encroachments of infidelity; but let me assure the younger members of this audience that everything that is precious in the Christian religion rests upon the miracle. I do not merely contend that the more excellent attributes of Christianity will perish if the miracle is disowned. I affirm that, with the miracle discredited, the New Testament itself, is an imposture, and the Christianity built upon it is a lie so huge and foul that, compared with it, Mohammedanism is probable and pure.

Herein is found a difficulty which to those who stumble at the divine nature of Christ is insurmountable. The expression of our self-consciousness is never a complete and seldom an untainted revelation. When speaking of ourselves, if there be sincere thoughtfulness, there will be a struggle between the opposite impulses of vanity and modesty, and the dread of misstatement will leave the entire thought untold. Self is an ungrateful theme to an ingenuous and sensitive spirit; and only on rare occasions will it break the loved silence of its inner life. The self-revelations of Jesus were few and exceptional. I will select two of them, premising, first of all, that they were spoken in the hearing of admiring and devoted disciples who were animated by that kind of love which is apt to exaggerate the excellence and position of the object of its affection; and that with this

circumstance in the mind of the Great Teacher, we cannot doubt that He would take care lest an ambiguity of expression should mislead the judgment of His followers on a subject so vital to themselves and their work as the precise relationship in which He stood to them.

In the first example He reveals His pre-existence: "Glorify thou me with thine own self with the glory which I had with thee before the world was" (John xvii. 6). As to the nature of this pre-existence, let us quote the authority of one who of all thinkers had the profoundest discernment into the concealed depths of Christ's being: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). In the second of these rare disclosures the Lord claims to have the possession of universal power: "All power hath been given unto me in heaven and on earth." With this divine energy and authority, there is also at the close of the passage the assumption of omnipresence: "Lo I am with you alway, even unto the end of the world" (Matt. xxviii. 18). Let us add to this declaration also an apostolic comment, a comment which illustrates both the first and the second revelation. "God . . . hath in these last days spoken unto us by His Son, whom He appointed heir of all things, by whom also He made the worlds; who being the effulgence of His glory and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high." (Heb. i. 2, 3.)

I will ask any honest reader of the narratives of the Gospels whether the sentiments and conduct of the Apostles were not inspired by a belief in the divinity of their leader? I will ask any student of the historic and epistolary writings of the New Testament, composed when Christ's visible presence was withdrawn, and when there had been time to correct the sudden impressions of novelty and wonder, and to set in order and to frame into something like system the doctrines of the Master's teaching, whether the confession of Christ's deity does not pervade the entire apostolic literature? The conclusion to which these facts conduct us is a most painful and perplexing dilemma. If we accept the self-revelations of Jesus as sane and sincere, the acknowledgment of His divinity becomes inevitable; if we deny His supernatural union with God, with that denial comes by an implication equally irresistible, a charge of imposition against the Lord Jesus himself, and of a conspiracy to deceive against the apostles and founders of the Church; in other words, those renowned masters and judges of morality violate under the most solemn and responsible motives of genuineness the sweetest endiments of good faith.

Christianity stands or falls with the miraculous birth, work, and resurrection of the Christ. In the present day it is more necessary than ever to guard ourselves against the admission that Christianity with the living personal Christ reasoned out of it, has any historic foundation whatever, has any authority in morals, has any light for the steps of life, has any source of comfort, any place of rest. That great Church which has moved through the ages, striking with it the highest and the best intellects of the races it has subdued, exalting and extending the energies of man, and converting the wilderness

of life into a fruitful field, is a stupendous fabrication. We cannot contemplate and pursue the hypothesis of the Christian system with a divine Christ out of the way without an inversion of the elementary principles of reasoning; we are bewildered in a chaos of contradictions; we live in paradox. May the Spirit of Jesus visit the minds of unbelief with those revelations which it is His province to impart; and may He irradiate the Church with new aspects of the personal majesty of the Son of God!

As the divinity of Christ is the authority of the Gospel, so the atonement of Christ is the remedial provision of the Gospel. The deity and atonement of Christ are inseparable revelations. We said in the beginning that the secret of the fascination of the Gospel is the incarnation of God; it is this which invests it with wonder and with the command of the great sentiments of awe, of humility, of worship, and of hope. But the atonement of the Word made flesh is the revelation of a gift, God's unspeakable gift to the world; and on the attribute which prompted the gift, let Him be heard who was Himself the gift: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16). Here is an appeal to the heart of the world, and the responding sentiment is inevitable: "We love Him, because He first loved us." But the divine love assumes a form which above all other methods of address awakens most readily the popular sympathy. The man Christ Jesus is not a mere contribution to the moral education of the world, but a sacrifice for the sins of the world. He stands before us, and before the ages, as "holy, harmless, undefiled, separate from sinners, and made higher than the heavens"—(Heb. vii. 26)—and yet for the love He bears them, He calls sinful men His brethren, He assumes the position of the guiltiest amongst them—and that the condemned might go free He accepts the humiliations, the sufferings, the curse, and the death of guilt. There is no subject so familiar to the human race as propitiation, none so easily explained even to the rudest of earth's children. The reason of it is this: they have a natural sense of this method of escape from merited punishment. It abounds in their speech and traditions; it is embodied in their customs; it is the spring of what religion they possess. But if you ascend from the simpler to the more cultivated races the principle of propitiatory sacrifice will be found in some of its aspects. It connects itself with the most ancient expressions of religious thought, and it lies at the foundation of the most elaborated systems of faith. The burdens, the miseries, and the desperate shifts of guilt prepare the world for the Gospel of sacrifice and atonement. Whether right or wrong, this was the Gospel of the Apostles. The Christ of their Gospel was a sacrifice, an offering for sin. The teachings of their lawgiver, the ritual of their ancient ceremonial, the discourses of their prophets, the sum and substance of the religion of their fathers, comprised the type, the image, of the sufferings of Christ and the glories that should follow them. (1 Peter i. 1.) It is not as if the sacrificial feature of our redemption were an adjunct of the system, an accessory, the use of which depended upon the special circumstances of an age or of a race. It is not a part of the Gospel; it is itself the Gospel. Those who urge against it

the objection that God propitiating Himself is a proposition not thinkable, are not the originators of a new scepticism, but the descendants of the people who suggested the same difficulty to Paul: "We preach Christ crucified . . . to the Greeks foolishness." (1 Cor. i. 23). The men who confronted its first introduction were thinkers in this particular region of thought as profound and enlightened as its modern adversaries. But what the Apostles affirmed concerning it we, with the history of eighteen centuries behind us, can corroborate; it is the power of God and the wisdom of God (1 Cor. i. 24). A gospel intended for the world must admit of a rapid proclamation. The peoples to whom its truths are addressed are fleeting generations; most of them destitute of the elements of intellectual training, and, therefore, can only be instructed at first through their emotional instincts, their understandings being in the rear of their appetites. While under these conditions, hasting through life, what other method can so suddenly arrest them and bring them into fellowship with their Father in heaven as a story of love and the faith of children? A gospel for all men must in the principles of its operation provide for the condition of most men, which is poverty both of knowledge and of material resource; with the labour, the weakness, and the many hardships of an inferior position. This peculiarity was the distinguishing sign and glory of the mission of Jesus. He makes it the leading attestation of his Messiahship. Among other wonders that accompanied and established His mission this is the crowning marvel: "The poor have the Gospel preached unto them" (Matt. xi. 5). There is no other Gospel for the rich and the learned; and we could prove were there time that faith in the atoning blood of Christ, which lends itself to untutored minds, conducts the loftiest and most polished intellect into regions of thought and speculation infinitely surpassing the researches of science, and into the possession of a moral power and an intellectual repose of which science has no knowledge.

Let me conclude by inviting the attention of all thoughtful men to the Christian activities that are now pervading the land. The nature and extent of these enterprises are very extraordinary. After what pattern have they been framed and by what inspiration are they carried on? It will be confessed by all that the Church no longer merits the reproach of neglecting the masses of the people, or of conducting amongst them a narrow ministry, a ministry that traverses only a segment of their life. There are no depths of social need which the Church is not labouring to explore; there is no problem of social reform which she is not attempting to master; she has an ever-increasing army of workers, men and women, fighting a noble fight against ignorance, vice, and brutal violence; against the tyranny of those whose greed presses the heart and the hope out of labour, against the seductions that decoy youth and childhood into paths of dissipation and ruin, against every form of unholy conspiracy and unjust suffering. Those who have no sympathy with the teachings and no belief in the credentials of the Church will acknowledge that no power attracts the poor, and the wicked, and the abandoned, like the influence of the Christian worker; that no agencies have effected reforms so rapid and complete as the manifold labours of Christian organizations. What is it that animates these bands of men and

women that go about doing good? It is not the example of a dead moralist, but the love and presence of a risen Christ. It is this which makes their tongues eloquent, their hands skillful, and their feet swift in conveying messages of love and performing works of mercy; it is the tenderness of God towards lost men and women, made intelligible to them by the winning ministry of His people, that draws them from the black shadows of misery and helplessness and makes them children of the day, walking in the light as we are in the light, they and we having fellowship one with another, and the blood of Jesus Christ cleanseth from all sin.

GENESIS AND GENTILE TRADITIONS.

By the Rev. Canon FAUBERT, M.A. (Rector of St. Cuthbert's, York).

Genesis xi. 4.

Holy Scripture is like the Saviour's inner vest, woven from the top throughout. If you tear off a part, you unravel the whole. It is an organic unity. The first eleven chapters of Genesis are regarded by some modern critics as not historical; but if we sacrifice *these*, we must give up the rest of the Bible; for these chapters are the foundation of all that follow. These first chapters of Genesis answer to the last chapter of Revelation. As man before the fall appears in Genesis in a Paradise, with its tree of life, its fourfold river, its Sabbath, and the union of Adam with Eve; so he appears in the end of Revelation restored to a better Paradise, its tree of life, its crystal waters, its eternal Sabbath, and the heavenly marriage of the second Adam to the bride—the glorified Church. If these last be true, the first are true. The New Testament rests on the Old Testament. We cannot reject the Old Testament without rejecting the express testimony of the Lord Jesus himself. He appeals to the three-fold Old Testament—the Law, the Prophets, and the Psalms.

These eleven chapters are quoted six times by the Lord Jesus, thirty-eight times by St. Paul, six times by St. Peter, seven times by St. John, once by St. James, twice by St. Jude, twice by the assembled Apostles, thrice by St. Luke, once by St. Stephen.

Most evolutionists hold, that man has been evolved from the ape or some such brute. They feel it, therefore, logically necessary to hold that man evolved for himself a religion from a primitive state of no religion; that he began with the grossest superstition, and that he rose at last to pure spiritual conceptions of God. This was the view propounded by a scientific lecturer in York some years ago.

They allege as their argument that some savages, as the Alfuru South-Sea Islanders, have no religion just as some modern philosophers have none. But the question remains: Have the philosophers elevated themselves to the level of these half-idiotic savages or have the savages degraded themselves to the level of the unbelieving philosophers?

Let us see what light the Bible story of Babel, compared with the wide-spread traditions of mankind, sheds on the question.

1. You are familiar with the Bible story: men tried to defeat God's purpose of the orderly distribution of mankind by building a vast tower as a centre of unity. They had lost man's true unity which is in God, his only centre of rest. They tried to make up for it by a forced outward unity.

To cement that unity, in the absence of the true

God, they substitute as their bond of union the worship of the visible heavens.

The italicized words "may reach" in the Authorized Version have no corresponding Hebrew in the original text. Therefore translate "whose top shall tower towards heaven." It was a tower dedicated to the visible heavens or sky.

Alas! how soon men forgot the awful judgment of the Flood, and again revolted against God. Job tells us that proud ignoring of God was man's sin before the Flood; men said to God, "Depart from us, for we desire not the knowledge of His ways;" "What is the Almighty that we should serve Him?" and "What profit should we have if we pray to Him?" They were Agnostics, ignoring God rather than denying Him.

But never till the Babel-builders did man set up a substitute for God. Rom. i. 20 says of idolaters, "they are without excuse," because, though knowing God, they worship and serve the creature rather than the Creator, who is blessed for ever.

The first stage in idolatry was that wherein men had no image; but directly worshipped the skies, the sun, the moon, and the stars. These heavenly bodies seemed to be the givers of the fruits of the earth. This idolatry—called Sabeianism, from Saba, "the heavenly host"—is mentioned as early as Job xxxi. 26—28, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth has kissed my hand, this would be iniquity."

The Babel-builders said: "Let us make us a name;" not meaning "renown" or "fame," for fame when attained would not have prevented their being scattered. Moreover, there were not yet widely-scattered peoples to spread abroad their fame. What the rebels meant was, "Let us make a symbol for worship; the visible sky and sun shall be our name, that is the visible representation of the invisible God."

In all Pagan religions sun-worship is the first departure from the spiritual worship of the unseen God. Therefore, in God's temple at Jerusalem, to mark its opposition to Pagan apostasy, the Holy Place was at the west end, not at the east. God speaks of apostate sun-worshippers turning to the east in their worship as an abomination—that is, idolatry. God tells Ezekiel (ch. viii. 15), "Thou shalt see great abominations: men with their backs to the temple of God and their faces towards the east, worshipping the Sun towards the east." For the holiest place, unlike our Anglican churches, was in the west, not the east of the temple; God thus protesting against sun-worship.

We have a remarkable confirmation of the view that the Babel tower was a religious apostasy in the Borsippa inscription. Borsippa means "the tower of tongues." Near the ruins of Babylon stands a high mound called Birs Nimroud, crowned with the debris of the temple of Bel, the sun-god. This temple was restored by Nebuchadnezzar. It was built in seven successive stages to the seven planets, surmounted by no image, but open to the sky. Nebuchadnezzar, in the inscription, says: "A former king built it forty-two ages ago; since a remote time the people abandoned it, expressing their words without order."

What a striking confirmation of the Scripture account of the confusion of tongues! It was God's punishment of the Babel builders' idolatry in rearing a tower to the visible heavens, instead of to the invisible God of heaven.

Humboldt states that the ancient Mexicans had legends of the Flood, in which the dove is represented distributing tongues from a tree to the people beneath, and a Mexican Ararat rising above the retreating deluge. Their tradition as to their Cholula pyramid (which is twice the size of the great Pyramid of Egypt) is that the giants, escaping the Flood, raised it to meet the clouds; but the offended gods destroyed it with fire from heaven. So the Birs Nimroud Tower is actually rent in two the whole way down with evident traces of fire.

Thus two races so widely separated as the Babylonians and the earliest Mexicans attest the historical truthfulness of Genesis as to both the Flood and the Confusion of Tongues. The more we investigate the earliest traditions of widely-divided races, the more proofs we find that idolatry is an apostasy from the original knowledge of the one true God, not the knowledge of God a modern development from primitive Fetichism.

The oldest monuments of Babylon in their accounts of Creation, the Sabbath, the Serpent, the Tree of Life, the Isdubar Legend of the Flood in twenty-three particulars, attest the earliest records of Holy Scripture.

The oldest of the Chinese records—the Schu-King reaching from 2,000 to 900 B.C.—recognizes one invisible God Tao.

So, too, the Malay Polynesians of the Pacific.

The aboriginal Kohls of Asia have traditions of the flood caused by man's sin, the rainbow, and the restoration of man.

Bishop Crowther told me of a like tradition of the flood among his countrymen—the Abocutans in the interior of West Africa.

The old Hindoo Scriptures—the Vedas—represent God, with various attributes, still One, eternal and holy; and men as a sinner, needing redemption. They mention the flood, and the eight Rishis saved.

The Zendavesta Scriptures of the Iranian Persians describe creation in the same order as Genesis, and man as the last created.

Thus the process in these two great branches of the Aryan race—the Hindoos and the Persians—is not an evolution of a purer religion from primitive savagery, but a continuous decline to idolatry from an original knowledge of God. The farther back we go in examining the primitive traditions of nations, the purer we find their faith: just as in Scripture we find at first among the nations a Melchizedek, priest of the most high God, and a God-fearing Abimelech, and Jethro, where in later ages all were idolaters.

So in Egypt, though latterly besotted with idolatry, what can be more spiritual than this early Egyptian hymn—"God is a Spirit. God is from the beginning, the Father of beginnings, eternal. God is truth, the King of truth. God is Life: man lives through Him alone. God is compassionate, and hears those who cry to Him. To obey is to love God; to disobey is to hate Him. So in the Priss MS., the oldest book in the world.

Thus the history of man left to himself is not development, but decline. It is a certain fact that divers peoples from divers stems show in their traditions a reminiscence of one primitive history derived from common ancestors. This common ground of reminiscences extends exactly down to the Tower of Babel, and no further. It is absurd to reason that because the heathen have like traditions, the Bible tradition is no better than theirs. For this would pre-suppose that the common ancestors

of mankind before their separation combined to forge the legend of creation, the fall, the flood, and the Babel confusion of tongues. How could the as yet unseparated races have brought themselves to deliver in this Babel-scattering unless it had been a fact?

The Odishi-negrees of Africa, the Tongans in Polynesia, and the Toltecs in Mexico, though differing widely in polytheistic legends, agree in the main just in those primitive Bible facts reaching down to the Babel scattering, and no further. The spiritual changes wrought by Christian Missions in the savages of New Zealand, Fiji, and Africa, prove that the degraded heathen have, what no brute ever had, a conscience capable of being awakened to spiritual life by the Gospel of the Lord Jesus. Civilization without the Gospel, brings with it only the white man's unscrupulous selfishness, vice, brandy, and opium; whereas the Gospel is always the pioneer of true civilization.

The practical lesson to ourselves, brethren, is; how we ought to love God for not having left us fallible men to contrive a religion for ourselves. He has graciously given us a revelation. How we ought to love and search the Scriptures of truth! Christianity is not evolved, but revealed; and this both in the Old Testament and the New.

The Holy Spirit appeals to us: Are we building a tower to end in confusion, as that of the Babel builders? A tower founded on clay can never reach heaven. "He builds too low, that builds beneath the skies." Man's reliance for happiness, greatness, unity, and immortality apart from God must end in confusion. Are you living for wealth, pleasure, and ambition? All must come to an end at death and the Lord's appearing. Count the cost: "What man intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it?" The Babel-builders used brick for stone, and slime for mortar. Their materials were imitations, not realities. Let us take care that our Christianity is a reality, not an imitation. God Himself has laid the only true foundation of the temple of the Holy Ghost. Jesus the Rock of Ages is that only foundation. Let us build on Him all our trust for pardon, peace with God, and holiness of heart, and we shall certainly reach heaven. God hath promised it, and will never break His word and oath, and make Himself a liar. "Behold, I lay in Sion for a foundation, a tried stone, a precious corner-stone, a sure foundation. He that believeth in Him shall not be confounded." "The name of the Lord is a strong tower, the righteous runneth into it, and is safe." Let us join ourselves to the Lord Jesus in living union, and we shall have an everlasting name, when all earthly confidences shall have crumbled into the dust like Babel. In this spirit of faith, come to the Lord's Table to be sealed for life and glory.

Finally, as the Holy Ghost on Pentecost began the true unification of man, the only antidote to the confusion of Babel, by giving believers one heart in Jesus and the gift of tongues as its pledge; so we pray and we earnestly watch for the Lord's coming again. He shall put the crowning top-stone on the Church, the new Jerusalem coming down from above with shouting "Grace, grace unto it." Then shall the grand aim of our Evangelical Alliance be realized, and the Lord's word be fulfilled on earth: "I will turn to the people a pure language, that they all may call on the

name of the Lord to serve Him with one consent." "The Lord shall be King over the whole earth; there shall be one Lord, and His name One."

MEDITATION IN HOLY SCRIPTURE.

By the Rev. H. E. BROOKS (Bromley, Kent)

It will, I think, be better, at this late period of the meeting, if I take up a few thoughts in Canon Fausset's deeply interesting address, and endeavour to blend them with the subject specially entrusted to me. I would suggest, as worthy of attention, the thought that the apostasy at Babel (or Babylon) arose from men running counter to God's wish and purpose—that after the flood mankind should spread over the earth; for His command was, "Be fruitful and multiply, and replenish the earth." Instead of obeying that command, and endeavouring to fulfil God's design by going forth to "replenish the earth," the apostates at Babel sought, by building "a city and a tower whose top should reach to heaven, to make themselves a name lest they should be scattered abroad upon the face of the whole earth"—the very thing which God's command contemplated as His will concerning them. He willed them to be scattered; they willed to keep together and to make themselves a name by concentrating their power. God could thus only bring about His purpose by sending confusion amongst them. Now mark as a parallel to this how in the early days of the Gospel the Lord Jesus sent His disciples forth with a message to "all the world" to "preach the Gospel to every creature." This meant diffusion, and with it the Lord poured down, on the Day of Pentecost, His Holy Spirit, reversing the old judgment of "confusion" of speech that fell on the disobedient at Babel. But Pentecostal power, accompanying the diffusion of the Gospel throughout the world, did not last long. Church history shows that, in the early ages of the Church, apostasy soon showed itself, under the influence of which they set about building an ecclesiastical city and tower, whose top should reach to heaven. They aimed at producing a vast ecclesiastical system, of which Rome, "that great city," was the centre, but this was not fulfilling God's will of diffusing the light of God's truth throughout the world. As might be expected darkness was the result, and, in time, idolatry—a blight upon Christianity and corruptions innumerable of the pure Gospel. "Then might be heard those dogmatic assertions which are even echoed at the present day; e.g.—"Out of the Church, no salvation;" "He that has not the Church for his mother cannot have God for his Father." These words of Cyprian were eagerly caught up and became the test of orthodoxy. Then followed, as might be expected, the darkness of the Middle Ages with all their oppression of the people of God, and with all their persecutions and suffering. How different it might have been had they been concerned with the spread of the Gospel!

The light of God's truth, however, shone forth at the Reformation. God confounded the false unity of Rome, and then followed what many thought the confusion of Protestantism. Protestants have been tempted by Romanists with being split up into so many sects and churches. True, but it is better to be divided than to be united in a unity of apostasy; better to be scattered throughout the world to carry out God's purpose,

that His Gospel shall be preached to every creature, than to be held together in a false unity concentrating strength upon the building of a huge ecclesiastical edifice, which God's Word describes as doomed to destruction. A very blessed feature of the present day is that missionary spirit which is springing up everywhere, and which has a very close connexion with our Evangelical Alliance, for Christian sympathy and fellowship tends to promote not exclusive attention to one's own system, but united effort, and that not to establish ecclesiastical systems, but to spread abroad the Gospel of the grace of God.

In the subject assigned to me, I have carefully introduced the word "holy," as applicable to Scripture, especially because in these days, strange to say, many things are called holy which Scripture does not call holy; while things we do not call holy we find called so in the Book of God. We never read of "Holy Baptism" in Scripture, nor is the Lord's Supper ever called "the Holy Communion." We do read, it is true, of the word holy applied to the Church; but it clearly refers not to the present, but to a future aspect of the Church, when Christ shall present it to Himself "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." We read in the Book of God that, so far as the present dispensation is concerned, the Church, as a professing church, must be mixed, like a field in which there will be both tares and wheat, and like a net in which are both bad and good fish, until the end of the world, when the separation will take place. But if these things are not called holy in God's Word, we do find that the Scriptures are called holy, and also "prophetic" Scriptures written by holy men: "Holy men of old spake as they were moved by the Holy Ghost."

Hence we trace this Holy Scripture to its source—the Holy Spirit. This it is which gives us such confidence in the Book; this which makes the Bible so different from any other book. You may admire the works which the wisest of men may have written; but there is not another book written by man of which you can say that it was written by holy men who wrote as they were moved by the Holy Ghost. Now as this is an age of restlessness, and, alas! of superficiality, we need the antidote afforded by meditation in Holy Scripture. There is a marked difference between mere reading and thoughtful, prayerful meditation. Like the ruminant animals that chew the cud, God's people should be able to recall the truth and feed upon that which at one time they have committed to their memories. Let us seek to know the happiness of the man who meditates in God's law day and night, not being content merely with reading a chapter, however regularly. Thank God, there are in the present day many opportunities for what may be called artificial means of reading Holy Scripture. I only plead that you should think of what you read, so as to be able to call to mind any passage when it may be particularly needed. I would advise Christians to carry about with them a little pocket Testament or portion of God's Word. There are thousands of opportunities, such as waiting for an appointment or being late for a train, or having a few moments to spare, when God's Word may be profitably read, if within reach; if only a verse or a very few verses. I do not hesitate to call this plan a means of grace. I found it so myself when I was a young Chris-

tian. The subject, "The Lord's people—a Royal Priesthood," on which some beautiful thoughts have been given to the Conference by Dr. Clemance, suggests, I think, a reference here to an important part of the priest's office, as set forth in Malachi the second chapter: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." If the world wants to know God's mind, it will look to us; and have we got that Word ready to give them? As priests, let it, then, be an important part of our work to have these Holy Scriptures laid up in our memories and minds in such a way that we may be able to bring them forth when needed. Let us, as God's priests, give heed to the reproof which God sent to the priests of Israel through Hosea (iv. 6), "Thou shalt be no priest unto me, seeing thou hast forgotten the law of thy God." Christ himself, who says, "Search the Scriptures . . ." said also "they are they which testify of me." We cannot meditate on them without meditating on Him. Happy are they who can truly say, "My meditation of Him shall be sweet."

LOVE OF THE BROTHERHOOD AND SPIRITUAL LIFE.

By the Rev. Canon RIPLEY, M.A. (Norwich):

The subject entrusted to me is a deeply spiritual one. In appointing it, the Committee had no doubt in view that blessed text in 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." How instinctively we turn to the writings of this blessed apostle when we want to learn how to love. Yet your kind St. John was not naturally of a loving disposition. Jesus called the two brothers, James and John, Boanerges, sons of thunder. It is remarkable that we find in the Gospels the Apostle John three times sinning against the law of love, and just in those three points against which we were warned in a previous address.

1. *In the matter of ambition.*—The sons of Zebedee wanted to sit, one on His right hand, the other on His left in His Kingdom. He said to them: "Ye know not what ye ask; such ambition is for the children of this world, it shall not be so among you. Whosoever among you will be great, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and He gave his life a ransom for many."

2. *In the matter of party spirit.*—"We saw one casting out devils in Thy name, and we forbade him because he followeth not with us."

3. *Occasion;* when under pretence of zeal for the Lord he would have called down fire from heaven, and Jesus sighed and said, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

How was it, then, that this man, once so full of temper and party spirit and worldly ambition, became the meek, holy, loving disciple we see him in the Epistles? We all know the reason. It was because he was so much with Jesus. A dear Christian friend—Colonel Rowlandson, of Bournemouth—whose advanced age (over eighty years) alone prevents his being with us this day, has sent me the following simple lines:—

A Persian fable says: One day
A wanderer found a lump of clay,
So redolent of sweet perfume,
Its odour scented all his room.

"What art thou?" was his quick demand;
Art thou some gum from Samarcand?
Or spikenard in a rude disguise?
Or other costly merchandise?
"Nay, I am but a lump of clay!"
"Then, whence this wondrous sweetness?
—Say."
"Friend, if the secret I disclose,
"I have been dwelling with the rose!"

Meet parable! For will not those
Who love to dwell with Sharon's Rose,
Distil sweet scents o'er all around,
Though poor and mean themselves be found?
Good Lord! abide with us, that we
May catch these odours from Thee.

Yes, to be much with Jesus is the secret of much spiritual life and spiritual love. The remarks I have to offer must of necessity take something of the form of an exposition on the words already quoted: "We know that we have passed from death unto life, because we love the brethren." Here are the great devotional principles on which our Alliance is founded, that the state of man by nature is a state of spiritual death, and that it is in believing in Jesus that we can alone pass from death unto life. But there is a critical nicety to be noticed. In the Greek it is "*the death*," that state of death which is death indeed; and "*the life*," the life which is life indeed. These expressions are only found together in one other passage of God's Word—a passage which I feel sure the Apostle must have had in mind—that blessed text so dear to us all, because we have known it to have been used in bringing so many poor souls to know the joy of present salvation in Jesus: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and cometh not into judgment, but hath passed from death unto life" (John v. 24). The Master teaches us the only way in which we can so pass—through faith, believing in Him. The servant points out the evidence we have so passed—love of the brethren.

There are two senses in which love is used in Scripture: (1) Love of benevolence and pity, for the poor and the sinful and the weary. God forbid we should fail in this. Was it not the very mind that was in Christ Jesus? Who can have failed to notice that of all the traits in our Lord's character, there is none so often referred to as His "compassion"? But this is not the love here, but (2) the love of complacency; the love we feel toward Christians, because they are brethren.

There is another passage in this Epistle bearing on this subject: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John ii. 9-11). These are strong words. Notice how sharply the Apostle draws the distinction: death, life, hating, loving, darkness, light. He knows nothing of an intermediate state. In this country we have twilight;

further south the light of day gives place almost immediately to the darkness of night. Here, we know how gradually the light of day fades away, how gently and silently night comes stealing on—how beautiful the twilight in summer! There is no such thing here as spiritual twilight. Ye are "a royal priesthood" that ye should show forth the praises of Him who hath called you out of darkness into what?—haze, and doubt, and gloom, and twilight?—no; into His marvellous light.

And there is no such thing as an intermediate state of indifference, neither loving nor hating. In the sight of God every one who does not love his brother, whose heart is not full, and who is not actually engaged in showing that love, hates his brother and abideth in death!

If this is true, this love of the brethren must be something very different from what many have supposed it to be—not so easy, not so common. It must be a divine principle, shed abroad in the heart by the Holy Ghost; heavenly in its origin, holy in its exercise, constant, not partial, not intermittent in its operations.

By this "*we know*" that we have passed from death unto life. Observe how constantly this blessed apostle—and who ever equalled this old saint in Christian experiences?—uses this expression. He, at least, knew nothing of spiritual agnosticism. He tells us that the very reason of his writing this Epistle was this, that "ye may know that ye have eternal life." But yet he guards us against mistake. He knew that there were some, destitute of other marks, who would comfort themselves by saying: "I hope at least that I do love the brethren." He shows us it must not be the "love of party;" this is easy. Nature, not grace. Not "an empty profession." "Let us not love in word nor in tongue, but in deed and in truth;" not a merely comfortable feeling, but that which leads habitually to the good old-fashioned grace of self-denial, as a brother called it: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 16, 17.) Lord, teach us so to love, even as He loved. The way is to see Christ in our brethren, notwithstanding little failings and imperfections and differences. He will say to us at the last, "Inasmuch as ye did it to one of the least"—notice that word least—"of these my brethren, ye did it unto me."

[The speaker then dwelt, in conclusion, on three points of encouragement in the aspect of the times:—

1. The desire for union, as manifested in the message of the Archbishop and the various Non-conformist bodies, and the spirit in which, while regarding the terms as inadmissible, it was received.
2. The growing spirit of union in the missionary field.
3. The manifest blessing which has rested on such gatherings as those at Barnet, Mildmay, and Keswick.]

Our Chairman at the opening meeting expressed the hope that it would be so here—that the days of this Conference would be like those of "heaven on earth." They have been, I believe, days of great spiritual enjoyment, and, I trust, of spiritual profit.

But, oh! when I look on this crowded meeting and see the people gathered so thick together, one thought comes over me—Are we all Christians? Have all fled to Jesus? Has every one here “passed from death unto life?” Oh, what a blessed result it would be if at this meeting of the Evangelical Alliance some soul would give himself up to that blessed Saviour, and that we might all meet at that sweet meeting-place—the Cross! I am persuaded that there is no other place in heaven or on earth at which we can learn how to live and how to love; that we must sit, as Mary did, at Jesus’ feet, to know how to love one another.

CONFERENCE ON MISSIONS.

General Sir GEORGE MALCOLM, G.C.B. (chairman), said:—

My Christian Friends,—Our subject this afternoon is “Missions.” Before calling on our friends to give us their experience and counsel on this momentous subject, I would beg to say a few words.

We all know the statistics of missions. We know that the increase of missions and their results during the last 100 years, as compared with previous periods, are satisfactory; but we know also that, although much has been done and is being done, the humiliating fact still remains that of the 1,500,000,000 now inhabiting the earth 1,000,000,000 have not heard the good news of the Gospel, and that the Christian Church has come very short of carrying out our Lord’s command to “go into all the world and preach the Gospel to every creature,” with the precious promise added, “Lo! I am with you alway,” that we might not fear. But the problem given to us by our blessed Lord has not been solved; though much is done much is left undone, and “the population of the globe is rapidly far outstripping all the efforts of the Christian Church to overtake it.”

We may, indeed, say to each other, “Men and brethren what shall we do?” God’s servants have shown to us in eloquent words the blessings we receive from the extension of Christ’s Kingdom. History tells us that missions abroad are the strength of the Church at home, that the non-Missionary Church decays and dies, that the Missionary Church lives and grows, and that it is “to the race which is sending the blessings of Christianity to the heathen to whom God is giving success as the colonizers and conquerors of the world.”

Nature tells us that growth is the sign of life and vitality. We must take care of the root of a tree and of its stem that nothing injures them, but we know that it is the growth of the branch that gives strength to the root and to the stem, and that makes the whole tree a strong tree and a beautiful tree; and so will our Church and our Christianity be more healthy and more beautiful in proportion to the growth of our missions.

May God, by His Holy Spirit, make us to perceive and to know what things we ought to do, and give us grace to be able to perform the same that “our Church may be endued by the Spirit of Christ, and that her look-out on all the world may be the look-out of Christ, her Master and her Lord.”

The Rev. P. COLBORNE (Birmingham) said:

The Protestant foreign missions of to-day illustrate and enforce the value of the principles upon which we work in this Evangelical Alliance. If you want to prove the value of a set of health principles, see how a strong army is enabled to cope with fatigue and change of climate and with those things which try health most severely, rather than see what is going on in the more sheltered parts of our own homes in the climate in which men are born. What we have brought strikingly before us to-day is the robust form of Christian life which characterizes Protestant Evangelical Missions. Most successful, wherever they go; they leave the most certain and permanent results wherever they may be planted.

First of all, Protestant Evangelical Missions are planted simply upon the divine authority of the Word of God—i. e., the whole Word of God; its plenary inspiration. These missionaries go forth in distinct obedience to the teaching of the Word of the Lord, the Bible, the whole Bible, and nothing besides the Bible, or in comparison with the Bible. That is the platform upon which our grand foreign missionary societies are at work; and I am not aware of a single failure anywhere of missions conducted on those principles. On the other hand magnificent missionary organizations, which have not been based distinctly on the fundamental principles of the Word of God, nor worked in allegiance to the Word, have made a great sensation in certain parts of the globe for a time, and then have sunk out of sight like unseaworthy ships in tropical seas, leaving no wreck behind. No such fate, however, has befallen any Protestant Missionary Society.

Another glorious exemplification of the principles of the Evangelical Alliance may be found in the marked amount of Christian love and charity, always provoked and sustained in the conduct of foreign missions. The great missionary societies themselves, both here at home and in America, are in the closest possible alliance. They have, I believe, the largest amount of conference about work and the smallest number of disagreements over it possible. All through these great societies in London there runs a peculiar feeling of Christian brotherhood, a deep, strong sympathy. They recognize one another as loyal to the Master, who is our Head. They recognize that they are all equally His servants, all working for Him, mainly on the same grand fundamental lines of evangelical truth, by which they are thus held together in a glorious unity. They also draw into association with them the two grand leading societies in the Christian world—the British & Foreign Bible Society and the Religious Tract Society. One of the sublimest things under heaven is the translation of the Word of God into a new tongue, and enabling a people to read the Bible for the first time in their native language. In that valuable work the various foreign missionary societies have assisted the British & Foreign Bible Society in the most remarkable way. That Society has translated 226 versions of the Scriptures, and of these as many as 180 have been translated for use in foreign missionary fields; and, but for missionary enterprise at work there, the call would not have arisen for so magnificent a service for our Lord and Master.

There is one fact to which the various societies

engaged in the mission field bear constant testimony. When they get to work, grappling with the great questions of sin and sorrow and human need, and preaching Christ, who has power to satisfy the great want of humanity, they are the heart and hand, and foot, as one man. While holding their distinctive lines, they allow these to lie behind the magnificent front of the Christian crusade and resolution, with which they agree to meet the common foe. Nothing is more splendid under heaven than the spectacle of this entire concord of Christian workers in foreign mission fields. Thus we find the principles of the Evangelical Alliance working remarkably well, even where they are subjected to the severest strain at the supremest moments in the lives of men, churches, and nations.

Another striking proof of the same unity on evangelical lines was presented by the Conference, held in London last year, of most of the foreign missionary societies of the world. The one spirit prevalent in that extraordinary gathering deeply impressed the minds of English Christians everywhere. That vast throng of delegates met "with one accord in one place." They formed a great œcumenical council. Their united prayers and stirring addresses were accompanied with an outpouring of the Holy Spirit, not experienced perhaps to such a degree since the days of Pentecost. The printed proceedings of the Conference contain some of the best reading in the possession of the Christian Church of to-day.

The Evangelical Alliance is, I believe, getting into closer touch with the foreign mission movement associated with the different churches at home and abroad who obey the one command of the Lord Jesus Christ, and the divine blessing is being conferred on their united efforts to promote the advance of His kingdom. Only let us endeavour to make that touch closer and our co-operation more harmonious, and we shall, I believe, realize a great blessing to ourselves.

Here, allow me to offer a practical suggestion. Our Secretary, Mr. Arnold, is a perfect adept at organization—abroad as well as at home. I venture to put it to him whether it would not be possible for the Evangelical Alliance to go over the ground already formed under our feet by the foreign missions, especially in such regions as the West Indies, Japan, China, Africa, and Madagascar. India is more likely to afford such a platform than any other country. Will the land from which came the suggestion for the universal extension of the Week of Prayer take the hint and send an invitation? The Alliance might meet on such a field with the peoples which had been brought out of darkness into light by the simple preaching of the Gospel, grasp the hands of their brethren there, confer with them, and help to lead the whole thought and feeling of united Christendom towards them in some very pleasant and practical ways. I am inclined to think a foreign meeting of the Alliance with missions specially would be a new departure worth a good deal of pains and trouble to bring about.

In a remarkable letter, Joseph Cook, of Boston, has expressed his conviction that one of the supreme dangers of the Church is procrastination in taking advantage of the opportunity now opened to reach the whole world. He says: "The accessible, un-Christian population of the world ought to be supplied with at least one ordained missionary for every 50,000 people. The desire of all nations is

for deliverance from the love of sin and from the guilt of it. Only one name is given under heaven, or among men, by which it is possible to obtain that double deliverance. God grant that, as friends of missions, we may adopt no opinions, old or new, that encourage men in the delay of repentance. Nothing should induce us to suppose unscriptural hypothesis of probation after death, or to teach that it may be sometimes safe for a man to die in his sins." Let us ponder those words. I believe that the Master may be waiting to shed a stronger light upon these happy English churches than has reached us of late. The incoming of the fuller light will be the simple obedience of a larger number of Christian men and women in our churches to the command of Christ, to go into all creation and preach the Gospel to every creature. The world is open: let us go and fill it with His name.

PASTOR BLUETT (Savoy Mission) pressed upon the attention of the conference the spiritual needs of Savoy, a large department of France. For a population of 500,000 persons there were only three pastors and two or three colporteurs. If London were as destitute, in regard to pastoral oversight, as Savoy, its 4,000,000 of people would have only twenty-seven preachers of the Gospel. The mission under his direction was as yet in its infancy, and required to be strengthened by an addition to its staff of workers. Many parts of Savoy presented favourable opportunities for lady workers. Those engaged in visiting the homes of the people had found them very accessible, and there was a readiness to receive the Word of God. This Protestant Christian agency was greatly needed in a department where the darkness of Romanism so much prevailed. The priests did their best to keep the people without the Bible, and they had even burned copies of the Word of God, so persistent were they in opposing the spread of evangelical truth. He expressed his belief that a reciprocal blessing would return to England and English homes, if his appeal were responded to by consecrated Christian ladies willing to carry light and peace into benighted homes in Savoy. As many of the women were very ignorant as to the care of young children, ladies with some practical knowledge of medicine would have a special chance of conferring a double blessing—viz., that of averting preventible deaths, which were constantly occurring, and that of conveying Gospel light through the channel opened by their help to mothers.

THE REV. A. R. CAVALIER (Cheltenham) referred to Christian work in India, where he had laboured as a missionary. Incidentally, he suggested that the Evangelical Alliance might do well to hold a conference in that interesting country. That a hearty welcome would be accorded to the representatives of the Society he was quite assured, because of what he had himself witnessed in India in the first week of a new year. It was on the first day of the universal Week of Prayer, and at a village bearing a name which interpreted meant "The Village of True Wisdom;" it merited the title, for on that sandy spot a prayer-meeting was held, and the people assembled from surrounding Christian villages. There were 2,000 native Christians present at that meeting for prayer. Describing the remarkable progress of missions, especially in Tinnevely, he said that, in that district alone, there were no fewer than 730 prayer-

meetings connected with the Alliance. The Tamil Coolie Mission in Ceylon, mainly supported by a committee of coffee planters in order to prepare native teachers to preach to the coolies they employed, was also worked satisfactorily on Evangelical Alliance lines. The mission, which preached the Gospel to 380,000 coolies a month, was under the direction of a mixed committee, on which was represented every religious denomination in the island; and for thirty years there had never been a single hitch or difficulty arising from that undenominational basis. In fact, to work the mission on any other foundation would be impossible. In view of the mass of heathenism in India, the comparatively few Christian missionaries felt almost paralyzed and helpless; and they certainly could not afford to waste time in denominational squabbles. The need of India was great, and the difficulties were formidable. The population, as a whole, were sunk either in heathenism or Mohammedanism, and nothing but the Gospel would save them. What India wanted was the simple preaching of the Gospel to its 357,000,000 of people. Of women alone, 40,000,000 were shut up in the zenanas, victims of a most cruel tyranny. Doomed to a life-long imprisonment, there was no hope for them in life and no hope in death. Nothing but the Gospel could break down those darkening walls and give the women there the position they had a right to. God grant that their fortunate sisters in England would have compassion on these down-trodden Indian women, and go and tell them of a Saviour's love! Education in India was spreading rapidly; but the Government would not allow the Bible to be even an optional book in the examinations—a prohibition which the missionaries regarded as cruel. The Bishop of Madras had, however, instituted a Scripture examination, and numbers from the Government schools voluntarily went in for it, and many passed it. A man who occupied a position of eminence in a heathen temple had told Mr. Cavalier that he not only knew the Bible well, but believed in the truths it contained; but that he was a secret disciple, like many others, who, he added, would declare themselves openly on the side of Christ.

The Rev. P. W. JORDAN (Drayton, Banbury) touched upon missions in Africa, more especially the South, where he had visited stations connected with different denominations. He testified to the harmonious working of a Committee of the British & Foreign Bible Society—to which missionary societies owed so much—constituted of Christians of all denominations. Referring to a conversation he had with Khama, he repeated the request made by this Christian Kaffir chief—viz., "The best thing the English people can do for Africa is to send out as many missionaries as they possibly can."

Open Conference then followed. In the course of it,

Mr. DONALD MATHESON accentuated the fact that there was unanimity in the mission-field, and said that every month, in London, the secretaries of the great missionary societies met together for conference and prayer.

The Rev. GEORGE PIERCY (Wesleyan Mission to the Chinese in London) pleaded for help on behalf of China, and particularly for the women,

of whom multitudes were shut up almost as closely as were their Indian sisters in the zenanas. As a missionary in China for thirty years, he now begged volunteers to come forward to help in the evangelization of the Chinese and to save the people from the idolatry, which mothers taught their children from their earliest years. The broad area of the celestial empire called for a resolute purpose, for single-hearted dedication, and life-long labour in carrying salvation to the heathen there.

The Rev. W. SANDFORD (Edleston, Ashbourne) threw in a word about deputy-missionaries. A few years ago a lady had a strong desire to work in the mission-field, but as she could not go herself, she contributed £100 a year for a deputy. That was a good idea, which others, who felt disposed, might act upon with benefit to the cause of missions, and reflex blessing upon themselves.

The Rev. J. LA TROBE (Moravian Mission) made a passing reference to the work of the Protestant Church for seventy years among lepers, and to the Leper Home the Moravian missionaries had near Jerusalem. They ministered to the poor sufferers, helping to lift them up by human love to divine love. He called attention to the fact that Chinese Thibet was not yet opened to Christian missionaries. As cause for gratitude to God, he mentioned the circumstance that the missionary ship, *Harmony*, returning from Labrador, had made its 120th voyage in safety.

General HUTCHINSON said there were many men and women, but without means of their own, anxious to work in the mission-field. Old prejudices had stopped the way, as, for instance, the necessity of missionaries being highly trained by a regularly-organized society; but some societies had relaxed their rules somewhat on that point. Still, however, there seemed to be need for some special arrangement—such as a combination of different churches, societies, and families might provide—whereby assistance could be given to young men in our Young Men's Christian Associations, Bible-classes, and Sunday-schools, who could do good service in mission work abroad.

CONFERENCE ON NATIONAL MORALITY AND THE OPIUM TRAFFIC.

Mr. DONALD MATHESON (Chairman) said:

I feel exceedingly thankful that the Evangelical Alliance has once more taken up this subject. It was brought before our Liverpool Conference in 1881, and although repeated efforts have been made to induce our Government to bring to an end the connexion of our Indian Government with this disgraceful traffic, the invariable reply has been to the effect, that it is no doubt an immoral traffic, but we cannot afford to lose the revenue from it.

Yet when we have the testimony of all the missionaries in China (351 in number) as to the terrible consequences of opium smoking, and that no opium smoker can be a Church member; also that all the Churches at home have but one opinion as to the evils resulting from the opium vice, there can be no doubt that we share in the guilt of this traffic if we make no effort for its removal. In China it is the greatest hindrance to the spread of mission work, excepting, of course, the natural state of the heart.

At the present time, we seem to have reached a crisis in the history of this traffic, and I may say that a vigorous effort is about to be made to draw the attention of the Churches to the very serious state of matters.

For many years the government of China made determined efforts to arrest the progress of the smuggling trade along the coast by our countrymen, but was unsuccessful; and at length in 1858 Lord Elgin with the pressure of a display of naval force, succeeded in obtaining the legalization of the drug. On that occasion, the United States minister in Peking remarked to the Bishop of Victoria, that "it was nothing less than the triumph of successful crime." The legalized trade went on, though with remonstrances from the Chinese Government, till 1876, when the Chefoo Convention was negotiated; in which was a clause altering the method of collecting the opium duties; but it was no less than nine years before our Government would agree to this clause, lest the higher taxation of the drug should check the demand.

From this period a change of purpose seemed to come over the Chinese Government. Abandoning all hope of shutting out our Indian opium, they adopted the policy of growing the poppy in China, and they now manufacture a quantity four or five times greater than the importations from India.

Our Indian Government has now the prospect of sooner or later losing a revenue of £6,000,000 sterling now derived from China. How are they to be compensated for this loss? Already, there are more than 9,000 opium shops in our Indian Empire. These smoking dens are licensed, professedly to restrict consumption; but the very reverse is the fact, and unless vigorous steps are taken and that speedily, the opium vice will spread with alarming rapidity throughout India and Burmah. There seems nothing for it but total prohibition to save the millions of India and Burmah, no middle course will do. Let us learn a lesson from Japan. There opium has been totally prohibited since 1858, when that country was open to foreign trade, and the result has been a marvellous career of prosperity commercially, politically, and religiously.

The Rev. GEO. PIERCY (Wesleyan Mission to the Chinese in London) said:

The Chinese have an excellent code of morals, as taught in their classical books. The golden rule is there stated, though in a negative form: "What you do not want done to yourself, do not do to others." They have always held that the opium traffic was morally wrong. For many long years they held the drug as contraband. In 1839, an Imperial Commissioner was sent, with dictatorial powers, to put an end to the trade. The penalty of death was to be inflicted on opium-smokers. Commissioner Lin imprisoned the foreigners and compelled the surrender of more than 20,000 chests of opium. *It was all destroyed!* "When that immense amount of valuable property was poured into the sea, China delivered her loudest protest against the guilty trade, and did the utmost that lay in her power to extinguish it for ever." War followed, with indemnity extorted for opium destroyed. Another war in 1857, and at length, in 1858, the trade in opium was legalized.

Remonstrating with us, they say, with deep pathos: "Opium is neither pulse nor grain, and yet multitudes of our Chinese subjects consume it, wasting their property and destroying their lives, and the calamities arising therefrom are innumerable! How is it possible for us to refrain from forbidding our people to use it?"

Of late years, however, China, in its political principles and in its public opinion too (it is to be feared), has lowered its standard. For years it vacillated between repression and permission. Now an enormous growth of the poppy in China takes place year by year, producing four or five times more opium than the Indian supplies.

Within the last decade our Indian Government has been ministering to the newly-awakened craving for opium among our fellow-subjects in India. It has sprung up in a most alarming manner, and now threatens to become in India an evil as widespread and fruitful of destruction as it is in China, unless promptly dealt with. And, true to its political immorality, it is now raising revenue by licensing—only another name for fostering—the sale of this accursed drug for eating and smoking purposes by thousands upon thousands of the natives. We have reliable information that there are nearly 9,000 licensed opium houses in India. Twenty-four exist in the city of Lucknow alone. Mr. Caine, M.P., has recently given an account of his visit to two of these places in that city, where he witnessed terrible scenes. He also states that "the receipts of the Government of the North-West Province and Oude from opium, chang, and other intoxicating drugs is now no less than £67,000, and is steadily on the increase."

Having referred to the Chinese idea of the immorality of the opium traffic, let me call attention to the views of English statesmen on this point. They have been, and still are below the standard of the heathen code of morality. Put in the fewest words, then, the British Government holds the view expressed by a Committee of the House of Commons in 1832. A resolution of that Committee says: "In the present state of the Indian revenue it does not appear desirable to abandon so important a source of revenue; a duty upon opium being a tax which falls principally upon the foreign consumer." This principle rules the Indian Government at the present hour.

There is only time to glance at our steady determination to draw revenue from this source, not by restricting the trade, but by regulating, enlarging, and fostering it, till it has attained its present enormous proportions, and the income from this death-dealing drug is about one-seventh of the whole Indian revenue. In every discussion in the House of Commons leading statesmen refuse to look at this matter from any standpoint but that of political expediency and fiscal necessity. They will not have this thing brought to the bar of Christian morality, which is the only true national morality.

On the other hand our British rulers in India, for whose conduct we all are more than ever responsible, seem to have thrown over the Christian code of morality, and adopted one condemned by that of a heathen country. We, through our Government, are actively engaged in a course that is dealing out death and destruction to both the bodies and souls of men.

The production, manufacture, and sale of opium

are in the hands of our Indian Government; it is entirely a Government monopoly.

In their immense opium factories it passes through all the necessary processes. In one set of rooms it is mixed and formed into a homogenous paste, in another made into balls of definite weight and form, in a third it is spread out and thoroughly dried. Then it is taken to a set of rooms where these dried balls are stacked and kept ready for the market. A visitor thus describes his inspection of one of these Government factories: "After he had led me through storey after storey, with opium balls right and left, in tiers of shelves up to ceiling, upon my expressing amazement at an exhibition of opium enough to supply the medical wants of the world, he (my guide) replied nearly in these words: 'I see you are very innocent; these stores of opium have no such beneficent destination. It is all going to debauch the Chinese, and my duty is to maintain its smack as attractive to them as possible.'"

It is to the position of the Indian Government, as the sole producer and monopolist of opium, that the special attention of this Alliance is claimed; and especially to this new development of Opium Consumption in India. We must apply the test of national morality—of Christian righteousness—afresh to this great and cherished iniquity. The functions of the Indian Government, as universal patron and provider of the drug, must cease; they are in controvention of all true national morality whether Christian or heathen.

The masterful evils which now confront us, call for greater unity, more organization, a firmer reliance on God's right and power, and they will be overcome by a united Church, when it is determined in His name no longer to give place to evil. Let the full influence and moral weight of the British churches become felt in this matter of opium production and traffic for purposes of revenue, and the whole thing must come to an end.

Open conference then followed:—

The Rev. Dr. JENKINS said that when he was in China, four years ago, he had the honour of an invitation to dine from the American Consul, who had asked to meet him a considerable number of American and English merchants. After dinner, he asked questions of these guests. One after another stated that there was no analogy, of any practical use, between the drinking habits of this country and opium smoking, and the testimonies which they had been able to receive themselves and to collect from mingling among Chinese, went dead against opium in every aspect of it. They said it was a curse to China, so far as they knew China in the Canton Province. But the difficulty was this: What was the Indian Government to do in its present state, being nearly bankrupt, not an uncommon thing for the Government of India? A responsible minister like Lord Hartington, as a minister of State for India, had to do, not with Christian morality but with Indian revenue. What was to be done in order to replace that revenue, supposing the opium traffic were to be renounced and discarded? If we wished to be heard and appreciated, and our views were to be entertained by those in authority, we must study this finance aspect. He trusted that revived interest would embody itself in very efficient action, and produce a beneficial effect. He hoped that in the course of two or three years the people of India would be en-

abled to devote their acres not to the product of the poppy, but to cereals that will be a blessing to them all.

Colonel MORTON quite agreed with Dr. Jenkins that the great difficulty was where to find the money. He had himself been over thirty years in India, where he had charge of a dozen districts; and, as far as he could understand, there were two things not likely to be done in a hurry: one was to reduce the expenditure, and the other to raise the taxation. There was nothing left to tax. A national crime had been committed, and the only way to expiate it was for the British taxpayer to pay the money, which would be lost from giving up the revenue-producing opium. A grand factor, which must enter into the solution of this difficult question, was coming to the front. Indian tea, as indeed all tea, paid an import duty of sixpence a pound. Let a hint be given to the Government of India that this import duty should be turned into an export duty of sixpence a pound, and that would go a long way to meet the deficit from the opium revenue, if the Government give it up.

The Rev. Dr. JENKINS moved the following resolution: "That this sitting of the Conference of the Evangelical Alliance, having considered the subject of the opium traffic, and the responsibility of Christians, resolve to request the Council to place before the Government the opinion that the Government of India should be urged to take immediate steps for the cessation of the Government connexion with the opium traffic, and for its entire prohibition, except for medicinal purposes, throughout our Indian Empire."

The Rev. A. DAVEY (Cheltenham), in seconding the proposal, expressed his profound conviction that the Christian public of England had not yet realized the enormity of this national sin. Again and again, when the churches had been thoroughly aroused, and had seen the subject in all its vast proportions, they had exerted themselves in a proper way. If the matter were only brought home to the consciences of a large number of the people, the Legislature would speedily settle the question.

The resolution was unanimously agreed to.

At the meeting on Wednesday evening, Baron DE FERRIERES (Cheltenham) presided, and in the course of his opening remarks, said:—

When I see such a crowded and noble gathering here this evening, I think I ought, as Chairman, to say a few words expressive of sympathy with the object of these meetings. This, brethren, is the first time that the Evangelical Alliance has come to Cheltenham to hold a Conference, and I am sure it must be a source of great gratification to the Council and all the members of the Alliance that you have given it such a warm reception. For many years past it has been my lot occasionally to attend meetings in these Assembly Rooms, and although the evening gatherings had often been well attended, and some crowded like this one, yet in connexion with this Conference we have had morning and afternoon meetings with large attendances such as I have not seen for a very long time. This we may take as an expression

of opinion that in Cheltenham, accused as it has been of many difficulties, we, after all, realize the fact of a Christian brotherhood. Our Rector well remarked that it was an idle dream to imagine that mankind, at any rate as now constituted, could possibly be unanimous in anything, or could always adopt the same ritual and the same form of worship. But those who believe in the Lord Jesus Christ, and, therefore, in the Bible, can, and do, agree on the fundamental principles of evangelical truth, and say we are brethren. The taunt has often been cast into the teeth of the Evangelical Alliance that it is an association merely to prevent an empty sentiment, and that there is no vitality in it. There is no greater mistake. The one fact of bringing Christian brethren together who belong to different denominations in the way we are assembled here must effect much good by quickening their Christian zeal and life. If we realize that we are not isolated individuals, but members of the body of Christ, that our aims—though we may be scattered over the globe—and our hopes are the same, we must be stimulated in our personal Christian course, and also in all our efforts to promote the welfare of religion generally.

At the closing meeting, the delegates and visitors attending the Conference expressed, through two of their number, the warm gratitude felt by all the guests for the cordial hospitality which had been afforded by the members and friends of the Alliance in Cheltenham. These sentiments were responded to, on behalf of the Cheltenham committee, by the Rev. Canon BELL:—

I am sure it was with the greatest pleasure that we were able to entertain strangers, and some of us have "entertained strangers unawares." I thank God for the success of these meetings, and I praise Him for all the blessed truths we have heard. This morning, at the St. Matthew's Church, when we had the privilege, many of us of different branches of Christ's Church, to meet in the celebration of the Lord's Supper, was a real time of spiritual refreshment. We of the Church of England have so very few opportunities of meeting our brethren from other branches of Christ's Church at the commemoration of our blessed Lord's death that there was something peculiarly touching and pathetic in this morning's service. Our meeting there shows that we are all one certainly in the Lord Jesus Christ, and there is a unity which overleaps all boundaries of uniformity. And, dear friends, I do heartily trust that we who have had

the privilege of attending these gatherings and hearing these spiritual addresses, which, I think, are fitted really to animate us all and stimulate us on our Christian course, may have derived something from them for our daily, practical life, and that, when these meetings are over, the effect of them will not be gone; but we shall carry the influence of them with us from week to week, and endeavour to walk worthy of that high vocation to which we are called, and to be living active members of the Lord Jesus Christ, our glorified Head in heaven. We are now, as it were, in these meetings, on the Mount of Transfiguration: at their close, we shall have to come down into the every-day work of the world. We may have to meet sorrow, perhaps, and trial, and temptation; but, surely we shall have derived something to strengthen us to fight "the good fight of faith" and to "run with patience the race set before us." I do trust that Cheltenham, which I am afraid is a pleasure-seeking town, will receive a reflex benefit from our prayers and addresses, and that each of us, endeavouring to glorify the Lord God, and to let our light shine before men, shall be more faithful in the proclamation of the truth.

CHELTEHAM BRANCH.

Our Correspondent writes:—

"Cheltenham, Nov. 19.

"A special meeting was held in the Assembly rooms after evening service on Sunday, Nov. 10, Canon Bell unfortunately could not be present. The Rev. A. R. Cavalier presided, and the Rev. J. More opened the proceedings. The room was nicely filled, in fact, quite full with the exception of a large platform. The tone of the meeting was very earnest. Mr. More gave the address on Rom. xii. 1, a very spiritual one. It was a large and delightful meeting, pervaded by a spirit of heartfelt praise. Special prayer was offered for divine guidance in arranging for a series of united Evangelistic Services, as one result of the Conferences. To-day we have had a Sub-Committee meeting about it, and also with reference to plans for putting new life into the prayer meetings in January. The secretaries are to draw up a scheme for Evangelistic Services, probably in March next."

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, November 14, the treasurer presiding. After a passage of Scripture had been read, prayer was offered by the Rev. W. Fuller Gooch.

ANNUAL APPOINTMENTS.

It was reported that this Council had been reappointed at the Cheltenham Conference, and the following names had been added, to

fill vacancies—viz: The Rev. Canon Bell, D.D., Rev. W. F. Stubbs, Edward Rawlings, Esq., and T. Woods, Esq.

In reference to the annual appointments it was unanimously resolved, that the Treasurer, the Hon. Secretaries, and the Secretaries, be reappointed.

DEPUTATION WORK.

Mr. Arnold gave an account of his recent

deputation work at Aldershot, Torquay, Devonport, Harrow, Wandsworth, and Kilburn; and he reported that General Field had been ill since the last Council meeting, but, was now much better and had gone away on his annual holiday.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Lieut.-Colonel Wilbraham Taylor, Farnham.
 Mrs. Breay, Fleet.
 P. O. Sandilands, Esq., Aldershot.
 Mrs. J. Leigh Bayly, Farnborough.
 Mrs. Chas. Wood, Harrow.
 Miss Gill, Harrow.
 Rev. C. E. Haynes, Cheltenham.
 S. Selig, Esq., Cheltenham.
 Mrs. Handley, Cheltenham.
 Mrs. Henry Page, Cheltenham.
 — Sherer, Esq., Cheltenham.
 Mrs. Sherer, Cheltenham.
 Rev. E. Ashton Jones, Torquay.
 Rev. J. S. Stanwell, Torquay.
 Lady Charlotte Stuart, Torquay.
 Rev. H. D. Goldsmith, Devonport.
 Rev. T. Withington, Devonport.
 Geo. Berry, Esq., Clapham.
 Miss L. Bellamy, Wandsworth Common.
 Frank C. Redford, Esq., Putney.
 Alex. Miller, Esq., Putney Heath.
 Rev. C. D. Snell, Chislehurst.
 Rev. Hy. Sharpe, Hampstead.
 Rev. Edwd. Brewer, Old Hill.
 Miss C. Willes, Weston-super-Mare.
 Rev. Preb. Graham, Lichfield.
 Lieut.-Colonel White, Aldershot.
 Rev. J. MacFaggart, Aldershot.
 Capt. H. P. Treeby, Aldershot.
 Mrs. Brough, Harrow.
 Rev. Vivian Dodgson, Harrow.
 Miss Davidson, Harrow.
 Rev. H. W. Walker, Gloucester.
 Mrs. Selig, Cheltenham.
 Mrs. J. H. Ballinger, Cheltenham.
 Sydney Chambers, Esq., Longhope.
 Mrs. Chambers, Longhope.
 Rev. Chas. Knibbs, Torquay.
 Rev. E. T. Carrier, Torquay.
 Dowager Countess of Castlestuart, Torquay.
 Miss Rowlands, Torquay.
 Miss M. Fox, Devonport.
 Jas. Wallace, Esq., Putney.
 Rob. Boyd, Esq., Wandsworth.
 Mrs. Boyd, Wandsworth.
 Rev. J. Wesley Brunyat, Wandsworth.
 Mrs. Barker, Putney.
 Mrs. J. Shaw, Canonbury.
 Mrs. Butler, Kilburn.
 Miss Butler, Kilburn.
 Rev. Chas. Hole, LL.D., Bromley, Kent.
 Mrs. Tweedy, Bromley, Kent.

CHELTEHAM CONFERENCE.

The secretary briefly reported on the success of the Cheltenham Conference, and that the numbers attending the meetings were very large, and especially at the morning gatherings, while the tone of the whole proceedings was most spiritual.

It was agreed that the address of welcome given by the Rev. Canon Bell, and which was greatly appreciated, should be published in separate form for general distribution.

It was reported that suggestions had been received from several quarters, that the admirable address of the Rev. Dr. Jenkins on "The Divinity and Atonement of our Lord Jesus Christ," should be published as a tract for wide circulation. The Council heartily agreed to this proposal.

With reference to the closing address delivered at the Conference, it was agreed that the following paragraph should appear in *Evangelical Christendom*. "The concluding address, delivered by the Rev. C. B. Symes, B.A., though excellent in many respects contained sentiments in which the Council do not concur, and therefore, with his consent, it is omitted."

RELIGIOUS LIBERTY IN COREA.

The secretary presented an important communication from the Marquis of Salisbury, her Majesty's Secretary of State for Foreign Affairs, containing copies of despatches from the British Minister in China and several Consuls, upon the subject of religious liberty in Corea, which had been brought under the notice of her Majesty's Government by the Alliance last year. These documents were transmitted for the confidential information of the Council of the Alliance. The secretary was instructed, while thanking Lord Salisbury for his communication, to assure his Lordship that the Protestant Missionaries will be urged to act with all prudence—in fact, a communication had already been sent to Corea in this sense.

RELIGIOUS INTOLERANCE IN SPAIN.

In reference to the case of religious intolerance in Spain, the secretary reported that the sum of £5, had been forwarded to Mr. Greene to assist Mr. Lawrence in the expenses of his defence at Criptana. He had been acquitted by the Court of the false charges brought against him.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council, at their last meeting, that he had visited Aldershot, on October 16, where Miss

Daniell had kindly convened a drawing-room meeting on behalf of the Alliance. This was the first occasion on which a statement of the

principles and the world-wide work of the Alliance had been given at Aldershot, and those who responded to Miss Daniell's invitation were much interested in the address given by the secretary. Colonel Wilbraham Taylor presided, and several friends present gladly gave their names for enrolment as members of the Alliance.

On Friday, October 18, Mr. Arnold attended a drawing-room meeting at the residence of Colonel Douglas Jones, at Harrow. General Field had been announced as the speaker; but, owing to his indisposition, was unable to attend. The Rev. J. F. Andrewes presided, and after expressing his continued and increasing interest in the great work accomplished by the Alliance, he called upon the secretary to speak. Mr. Arnold's address dealt principally with the operations of the Alliance during the past year, and all present seemed deeply interested.

On Wednesday, October 30, a number of Christian friends assembled at Down Lodge Hall, Wandsworth, by special invitation of Edward Rawlings, Esq., and the trustees of the hall. After tea and coffee had been served, Mr. Rawlings took the chair, and stated that he had been long a member of the Evangelical Alliance, with whose principles and work he sympathized more than ever. Mr. Arnold, in his address, touched upon the objects of the Alliance, and specially dwelt upon its active efforts in furthering the manifestation of Christian union, in calling together the Lord's people for united prayer, and in promoting religious liberty in various parts of the world. At the close of the address, many of the friends present gave their names as members of the Alliance. The collection and contributions amounted to nearly £8.

At the House of Rest, Kilburn, on Friday afternoon, Nov. 1, Mr. Arnold gave an account of his recent mission to Spain. Miss Mason had kindly invited a large number of friends to be present, and the rooms were crowded. The Rev. Henry Sharpe presided, and having spoken briefly on the duty of Christian union, he called upon the secretary to give his address. Mr. Arnold had, the previous year, had the opportunity of speaking upon the general work of the Alliance, and at Miss Mason's suggestion he devoted nearly the whole time, on the present occasion, in describing his journey through Spain—its object and its results. Much interest was evinced by all present in the particulars given regarding Christian work in the Peninsula, and the

difficulties under which it is carried on. Reference was also made to the comparatively small amount of religious liberty still enjoyed by the Evangelicals in that country. At the close of the secretary's address earnest prayer was offered on behalf of Spain.

Mr. Arnold had also visited Torquay, where a drawing-room meeting was kindly convened by the Rev. W. E. and Miss Rowlands, on Thursday Nov. 7. It was only a little more than twelve months since a similar gathering had taken place in the same room, and Mr. Rowlands in the course of his brief address referred to the interest created at the former meeting and the desire since expressed for the formation of a Branch of the Alliance in Torquay. He was more than ever impressed with the value of the work of the Alliance, and the importance of the fundamental principles upon which it is based. The secretary's address related chiefly to the work of the past year, and much sympathy was awakened as he spoke, among other things, of the continued efforts of the Alliance in favour of religious liberty. At the close of Mr. Arnold's address, it was agreed to form a branch of the Alliance in Torquay, and a committee, consisting of most of the ministers present and several laymen, was appointed to carry out the proposal. Many of the friends present were already members of the Alliance, but some new names were given for enrolment. The collection amounted to £6.

On Friday, Nov. 8, Mr. Arnold proceeded to Devonport, where a new branch had been formed since the conference at Plymouth last year. In the afternoon a drawing-room was held at the residence of Mr. and Mrs. Henry Charles Fox. There was a large attendance, including many ministers; and great interest was awakened in the secretary's address. He spoke only briefly of the principles of the Alliance and its general work, reminding his audience that, last year, he had had the opportunity of giving many addresses on this subject during his visits to the three towns. On the present occasion he restricted his remarks mainly to the proceedings of the past year.

In the evening of the same day a public meeting was held in the new hall of the Y.M.C.A. At this gathering G. T. Rolston, Esq., J.P., the president of the branch, took the chair, and was supported by the Mayor, Colonel Barker, the Rev. T. Withington, the Rev. C. J. Palmer, Mr. J. P. Goldsmith, and other members and friends of the Alliance. At this meeting also Mr. Arnold's address awakened sympathy, especially as he showed

what blessing God had given to the efforts of the Alliance on behalf of suffering Christians in various parts of the world. The chairman mentioned the gratifying circumstance that, since the formation of this Devonport Branch of the Alliance, they had had regular quarterly conferences; they had

also a weekly united prayer meeting, which was well attended; and active evangelistic work had been undertaken. Immediately at the close of this public meeting an open-air service was held in the market-square, when the Rev. L. Railton gave an earnest Gospel address.

RELIGIOUS LIBERTY IN THE BALTIC PROVINCES OF RUSSIA.

In our September and October issues we gave a summary of the Open Letter of Dr. Dalton, late of St. Petersburg, addressed to Mr. Pobedonostzeff, High Procurer of the Holy Synod of the Greek Church, on the subject of the persecution of Lutheran Christians in the Baltic Provinces of Russia, to which we have referred on many former occasions. The *Times* of Nov. 16 contained the following remarkable telegram from their Vienna Correspondent:—

"Vienna, Nov. 15.

"The Czar has granted three months of unsolicited leave of absence to M. Pobédonostzeff, the Procurator-General of the Holy Russian Synod. The reasons for this are highly interesting, as they seem to foreshadow the disgrace of the so long powerful Procurator and a departure from the régime of religious persecutions, which he has so ruthlessly carried out. It seems that the Czar during his recent stay at Copenhagen received a pamphlet by the Rev. Mr. Dalton on the persecutions to which the Lutherans

in the Baltic Provinces have been subjected by M. Pobédonostzeff's orders. The Emperor is said to have been deeply moved by the recital of the sufferings which Lutheran ministers have had to endure, and having touched upon the subject in conversation at the Danish Court, influences were at once brought to bear on his Majesty to bespeak a more kindly treatment for all dissenters from the Orthodox Church in Russia.

"The Czar promised nothing at the time, but he evidently remained under the impression of what he had heard, and about a fortnight after his return to Russia he wrote an autograph letter to the Procurator-General giving him three months' leave and instructing him to use that time in the preparation of 'a full and convincing answer' to Mr. Dalton's pamphlet. Subsequently M. Pobédonostzeff tried to obtain an audience of his Majesty, but it was refused, and he was told that the Czar would not receive him until he had written his justificatory memoir."

CONTRIBUTIONS RECEIVED FROM OCTOBER 20 TO NOVEMBER 19, 1889.

		£ s. d.				£ s. d.				£ s. d.	
Sir Wm. Willis		1	1	0	Mrs. Tweedy		0	10	0	Torquay—Drawing-room Meeting	
Nottingham Branch, per J. S. Wells, Esq.		12	13	6	S. H. Gladstone, Esq.		1	1	0	ing Collection, per Rev. W. R. Rowlands	6
"A. G."		0	10	0	Lieut.-Col. Wilbraham Taylor		0	10	0	Mrs. Robertson	1
Mrs. Norris		1	1	0	Lieut.-Col. Arthur White		0	10	0	Major-General and Miss Millar	0
Norwich Branch, per S. Outley, Esq.		4	14	0	Mrs. J. Leigh Bayly		1	0	0	H. C. Fox, Esq.	1
Ryde Branch, per T. W. Morphy, Esq.		7	18	6	Mrs. Handley		1	1	0	Rev. H. Sharpe	1
Guernsey Branch, per T. de Montpelier, Esq.		12	11	3	J. H. Swanton, Esq.		1	0	0	S. Cawston, Esq.	1
N. Bridges, Esq., and Mrs.		0	10	0	Pastor Storjohann		0	10	0	Rev. A. Shipham	0
Major-Gen. H. E. Jacob		1	1	0	Wandsworth—Collection at Meeting, per Mr. Seaman		0	10	0	Mrs. Gough	0
M.-Gen. and Mrs. Swinburne		0	10	0	Alex. Miller, Esq.		5	0	0	Rev. C. H. Spurgeon	1
Tottenham (additional) Subs., per Miss Harrison		1	18	0	Mrs. Barker		0	10	0	Rev. R. G. Wheeler	0
R. J. Van Lennep, Esq.		1	0	0	Rev. T. McCullagh		0	10	0	"A. G." per Gen. Stileman	0
Cardiff (additional) Subs., per Rev. P. Maddocks		0	19	6	G. H. Freeman, Esq.		1	1	0	Jas. Wallace, Esq.	1
Southampton Branch, per Rev. R. Osborne		7	18	6	Rev. E. Brewer		0	10	0	Robt. Boyd, Esq.	0
Southborough Branch, per H. Vere Pearson, Esq.		8	8	0	W. S. Seton-Karr, Esq.		1	1	0	T. E. Redman, Esq.	1
Colonel and Mrs. Stewart		1	1	0	P. Moir Crane, Esq.		1	1	0	Sums under 10s.	8
Rev. Dr. Rigg		0	10	0	Jno. Chapman, Esq.		1	1	0		
The Misses Pepps		1	1	0	Miss Scoresby-Jackson		1	1	0		
Colonel and Mrs. Shipway		1	10	0	Captain Adams		1	1	0		
Rev. F. Sullivan		0	10	0	Captain and Mrs. Sweeney		1	1	0		
Rev. Profr. Graham		0	10	0	Rev. Jno. Brash		0	10	0		
					Miss Frances Knox		1	1	0		
					Colonel J. Hiney		1	1	0		
					M. Mitchell, Esq.		1	1	0		
					Rev. C. B. Symes		0	10	0		
					S. Chambers, Esq., and Mrs.		1	1	0		
					Rev. Principal Douglas		0	10	0		
					Dr. A. D. Campbell		1	1	0		

PER COLLECTOR.

Messrs. Unwin Bros. 1 1 0
Geo. Williams, Esq. 1 1 0

WEEK OF PRAYER FUND.

Crews Ministerial Association. 1 0 0

CHILTERNHAM CONFERENCE FUND.

Cheltenham Conference Committee, Balance, per D. T. Woodward, Esq. 10 2 2

WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR, JANUARY 5-12, 1890.

We published in our September issue the invitation and programme for the January Week of Prayer, and we now again give a general outline of the suggested subjects for each day. Copies of the detailed programme will be forwarded on application to the Secretaries of the Evangelical Alliance, 7 Adam Street, Strand, London.

SUNDAY, JAN. 5.—Subject of Sermons.—The Church of Christ. Prayer for the power of the Holy Spirit to work a great revival among Christians.—Eph. i. 15-23.

MONDAY, JAN. 6.—Personal Confession and Supplication.—Confession of sin and failure in the past, and prayer for consecration to a better life. Prayer for the Church of Christ, and for more light and life and power from the Holy Spirit; for greater faithfulness to Gospel truth; and prayer for pastors and other labourers in Christ's vineyard.—Psalm xlii.; Nehem. ix. 1-21; Eph. iv. 1-16; Heb. xlii. 7-21; 1 Tim. iv.; 2 Cor. iv.; Eph. iii. 14-21; Psalm lxxiv.

TUESDAY, JAN. 7.—Nations and their Rulers.—Prayer for the increase of sobriety, purity, regard for the Lord's-day, and national righteousness; for those in authority; for the frustration of anarchy, rebellion, and cruelty. For the maintenance of peace. That "the Word of God may have free course and be glorified;" that the advance of Rationalism, Ritualism, and Romanism may be counteracted; and that the work of evangelization in Roman countries may be greatly prospered.—1 Peter ii. 13-25; Prov. xxix.; Isaiah lvi.; 1 Tim. ii. 1-7; Matt. xxv. 14-30; Gal. i.; Jude's Epistle; Psalm cxlvii.; Isaiah xiv.

WEDNESDAY, JAN. 8.—The Rising Generation.—Prayer for special grace and wisdom for Christian parents. For a great increase in the number of earnest Christian teachers in Schools and Colleges and Universities. For more abundant spiritual fruit from the Young Men's and Young Women's Christian Associations. For wholesome legislation tending to diminish the temptations to which the young are exposed.—John xii. 35-50; Prov. xxiii. 13-35; Ephes. vi. 1-13; Coloss. iii. 1-17; 2 Tim. i. 1-13.

THURSDAY, JAN. 9.—For Jews and Mohammedans.—First, the Jewish race. Prayer that God would remove the veil that is upon their heart; that He would bless all Missions to the Jews, and especially that He would bless the circulation of the New Testament in Hebrew among them. For greater light amongst Christians as to God's purposes concerning Israel. Secondly, the Mohammedan peoples. Prayer for the overthrow of Islam. Prayer for Africa and its millions of Mohammedan inhabitants; that all efforts to bring them the Gospel may prosper. That slave hunting and slave trading may be utterly suppressed.—Rom. xi.; 2 Corinth. iii.; Jerem. xxxi. 1-14 and 31-40; Isaiah i.; Joel ii. 15-32.

FRIDAY, JAN. 10.—The Heathen.—Thanksgiving for recent marked increase of interest and endeavour in missionary work. For so many doors lately opened to the Gospel. Prayer that faithful men may be led to proclaim the Gospel everywhere in the power of the Holy Ghost. That many more native evangelists and pastors may be raised up to extend the work. That stumbling-blocks, such as the drink traffic and the opium traffic, may be removed. For the suppression of polygamy, infanticide, and child marriages.—John iv. 31-43; Matt. ix. 27-38; Acts ii. 14-40; Romans xii.; 2 Corinth. v. 8-21.

SATURDAY, JAN. 11.—Thanksgiving.—Special thanksgiving for what God has done during the past year. Praise for the assured hope of future blessings; praise, above all, for God's unspeakable love, the gift of His Son, and for the presence and power of His Holy Spirit. Thanksgiving for the privilege of being permitted thus unitedly to lay our requests before God during this Week of Prayer.—Psalm cvii.; Luke xi. 5-13; Philipp. iii.; Deut. xvi.; Isaiah lv.; Psalm cxxxv.

SUNDAY, JAN. 12.—Subject of Sermons.—The future glory. Prayer that Christians may be more on their watch-tower, looking for the coming of our Lord Jesus Christ.—1 Thess. v. 1-10.

The usual West-end meetings, convened by the Council of the Alliance, will again be held (D.V.) in Steinway Hall, Lower Seymour Street, Portman Square, commencing at 11.30 each morning during the week, from Monday, January 6, to Saturday, January 11. The complete arrangements for these meetings will be published in due course.

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

